

Religious Education

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TABLE of CONTENTS

A Research Conference.....	710
Editorials:	
Three Needs of Religious Education..	Henry N. Wieman 714
Why Religious Education?.....	Angus H. MacLean 716
The Rational Basis for a Peace Treaty Between Charac- ter Education and Religious Education.....	Norman E. Richardson 717
Religious Education and the Community..	Ellsworth Faris 718
What Next in Research?.....	Goodwin B. Watson 719
Human Interests Face the Church:	
Character in Two Dimensions.....	Carleton Washburne 721
Education Challenges the Church.....	David Bryn-Jones 730
Education Challenges the Church.....	Charles E. Rugh 736
Whither Home and Marriage?.....	Gladys H. Groves 742
The Challenge of Leisure.....	Weaver Pangburn 748
Mobility and Religion.....	A. E. Holt 753
The Power of the Public Library.....	L. L. Dickerson 757
The Religion of the Unsuccessful...Wm. Ayer McKinney	763
The Religion of the Successful.....	William L. Bailey 768
The Changing Nature of Authority..	Robert Worth Frank 774
Eternal Life or Present Living?.....	Orlo J. Price 779
The Scientific Spirit in Religion.....	R. E. E. Harkness 784
Book Reviews and Notes.....	789

16

EDITORIALS

THREE NEEDS OF RELIGIOUS EDUCATION

ALMOST everyone thinks he is personally equipped and fitted to do two things, however unfit for other matters: to reform society and to educate the young. As matter of fact none of us are adequately fitted for these most complicated and difficult undertakings which mankind has ever essayed. No man should dare to try to do either of these two things without first practicing and continuously practicing those methods of private religious living by which personality is developed, refined, re-educated and constantly re-corrected. Yet, in face of this manifest fact, private personal religion is sometimes discounted in favor of "social religion" as though the two could be separated without disaster to both!

Religious education requires three things: (1) a teacher personally equipped and kept fit by the practice of personal religion according to right methods; (2) clear knowledge of what that is which we are trying to teach the child; (3) mastery of the methods by which such teaching must be accomplished.

The present writer is not sufficiently acquainted with the work of experts in the field of religious education to know whether the importance of these three requisites is sufficiently recognized. He knows, of course, that none of them are adequately met. The present unsatisfactory status of human life makes that plain. But is the importance of all three clearly recognized? Is it clearly seen

that the whole project of religious education is futile unless all three are met in some measure?

He suspects that the last of these three has received disproportionate emphasis. His general impression is that religious educators along with all other kinds of educators are just now focusing their energies on the task of clarifying and developing methods by which the child is to be educated without any clear notion of what we want to accomplish by means of these methods, and especially without adequate recognition of what a miserable lot we adults are and how wholly unfit for the task of trying to educate our children religiously or any other way.

We try to save our face on this matter of personal fitness by saying that we are not trying to make the child like ourselves; we are only trying to help him organize and interpret his own experience in the light of the highest ideals the race has achieved. That sounds magnificent. But do any of us have the God-like meekness, sympathy, patience, and insight which any teacher must have who would teach in that way? We do not. And what is more, we cannot even approximate this personal requirement without persistent and strenuous practice of personal religion. We are over sensitive to the needs and deficiencies of the immature child and of the importance of methods by which to meet these needs and correct these deficiencies. But we are strangely obtuse to our own needs and deficiencies and the importance of

developing and practicing methods of private personal religious re-education.

But it is the second of the three requirements of religious education above mentioned which we wish here chiefly to emphasize. What is it that we are trying to accomplish by way of religious education which can be distinguished from the objectives of other kinds of education? Why should there be such confusion on this point? Is it not as plain and simple as the nose on your face? To be sure it is. Yet the confusion is very natural, indeed inevitable. How can this be? We believe we can put our finger on the difficulty at once. The whole difficulty arises out of confusion over the idea of God.

What religious education tries to do when it tries to do anything that is distinctive and important, what religious education must always do, and the sole reason for its existence, is simply to lead the child to seek and find the most helpful personal connections with God. (Do not shy at that word *personal*. It is just as "social" as anything in the world can be.)

But there! I have put my hand on the hornet's nest by using the word God. There is the source of all the trouble. We do not know what we are trying to do in religious education because we have no common understanding concerning the word God. All sorts of diverse ideas are held concerning what that word stands for. The confusion has become so great that some religious educators, along with many others, try to discard the word altogether. But that does not help matters in the least, because the source of the confusion after all is not the word, but what the word stands for. If we could banish the problem by simply banishing the word all would be well. But it is not so simple as that.

Religious education has a supremely important task to perform. It has that

to do which no other kind of education can do without assuming the role of the religious. Its task is to lead the rising generation to seek and find and personally join themselves in most helpful manner to that *Movement* of events upon which we are dependent and with which we must work to attain the best that human history may ever attain. But what is that Movement? There is the source of all the trouble. Until we find a satisfactory answer to that question we shall have confusion worse confounded. For that is the problem of God.

Some may protest that what we have defined as the task of religious education is what all education tries to do. We reply: That is not what all education tries to do except as religious motivation enters into it. There is no reason why all education should not have this religious motive; but to say that it actually does have it as now conducted would be a mistake. And even if all education should come to be dominated by this religious purpose, there would still be the work of explicit and distinctive religious education in the sense of helping the child to develop an adequate idea of God and related matters, and, above all, teaching him those methods of private religious living which we have already indicated as the heart of religion.

But until we reach some agreement concerning what God is (or the religious object called by another name), religious education is lost in a welter of confusion. It can do nothing save flounder. Until it can harness its efforts to the great task of leading the generations to seeking after God and connecting with God in a beneficent way, all its expert and efficient methods are like the jangling parts of a huge machine whirling endlessly and accomplishing nothing. Religious education stands or falls on the one great question: What is God?

Henry Nelson Wieman.

WHY RELIGIOUS EDUCATION?

“WHAT IS religious education?” The question has been heard many times in recent years. It arises from a suspicion that religious education stands for more than a revision of method, and for something very different from historic Christianity. Even liberal theologians have accused the movement of laying too little stress upon education for church life, of tending to take over the whole field of theology, and of substituting a new religion for Christianity.

There is now sufficient data available to prove that these charges have some basis in fact. Recent text books make very little of purely theological questions; and furthermore, they do not show the slightest inclination to lean upon the pronouncements of theologians in matters of faith. New teaching materials lay more and more stress upon brotherly relations among whites, blacks, and yellows, the outlawing of war, the study of prejudice with a view to controlling it, the status of persons in the various industries—and less and less emphasis upon the Trinity, the journeys of the Apostle Paul, church attendance, and participation in the sacraments.

This is particularly true of courses for adolescents and adults, but even the kindergarten has felt the force of this movement. Here we find less and less emphasis upon the expulsion of Adam and Eve from Eden, and more and more upon building toy boats and cities.

The tendency is not confined to liberal groups. Even the International Council of Religious Education in its recent report on the new curriculum displays symptoms of the same malady. God no longer occupies the centre of the stage, nor is chief emphasis laid upon the Bible. We find rather a sustained attention to the development of character traits. God is present as in all modern curricula, but he is a mere shadow of his former glori-

ous self. He is always present, but much more limited in his powers, and much more dependent upon human effort. These are statements that can be easily verified, and it scarcely need be said that the end is not yet.

It is time that religious educators should get at the roots of the movement we are fostering, that we may with greater justification sing “Happy Day,” or be better prepared to prevent damage to sacred and serviceable traditions. A few questions are raised here. They may provoke inquiry into underlying causes of the new tendency:

Is the change in emphasis due to ignorant iconoclasm on the part of religious educators, as one writer maintains?^{*} Do we lack leaders who are versed in theology?

May it not be due in part to reticence on the part of theologians in sharing their findings with the teachers, children, and youth of the church? Have not theologians of repute had ample opportunity to contribute to Sunday school literature? To what extent do we find the teachings of the theological seminaries represented in our text books?

Is it possible that theology as a system of thought has to some extent broken down even among theologians? What answer to this question is suggested by a perusal of such symposia as *My Idea of God* and *Twelve Modern Apostles*, edited by Newton and Inge respectively?

Can the movement be due to the inroads of the scientific spirit which is so impatient with speculations, particularly when systematized and called knowledge?

Is it possible that God, as previously known, is actually in less demand in a world in which science is ready to serve good motives far in advance of human achievement?

^{*}*The Canadian Journal of Religious Thought*, Editorial, May-June, 1926.

Can it be that the impulse which sent Jesus out as a teacher of religion is now finding compelling expression in the church, and consequently tending to disturb religious thought and practice?

Have we indeed ceased to be interested in the problems of life to which theology has heretofore contributed? Or do we merely give a more respectful ear to the findings of scientists and the dissensions of psychologists?

We are not merely asking questions. It used to be the function of religious

education to teach children the rudiments of theology, and to bring them into personal relationship with God. That function seems now to have changed. Theology has become unpopular, God has become less real, the life of prayer seems not to be so necessary, and religious education is helping to "develop character" and to prepare youth to "meet life situations" as they arise. Is this, fundamentally, the answer to our problem?

Angus Hector MacLean.

THE RATIONAL BASIS FOR A PEACE TREATY BETWEEN CHARACTER EDUCATION AND RELIGIOUS EDUCATION

DOES the advance of character education mean the retreat of religious education?

Does the advance of religious education mean the retreat of character education in the home, church, or public school?

Are these two movements hostile to each other? Or, if they are friends, what is the rational basis of their friendship? Wherein does religious education need character education? And just how does character education render valuable service to religious education?

The answer that goes most directly to the heart of these questions might be phrased thus: Character education that is void of or indifferent to religion is in danger of producing prigs. Religious education that ignores the Christian ethical emphasis is in danger of the grievous sin of sending theological fanatics, impractical mystics, and sectarian partisans out into ordered society, to weaken its structure and to introduce confusion into its midst.

For what happens to a child who is taught that there are twelve or sixteen or some other definite number of character traits that are the chief designating

marks of a good citizen? Weeks pass by and, in the course on Character Education, he gets a grade of A—, C, or some other symbol of a definite and terminable scale of values.

Who could ever undo the harm of teaching a child or youth that, in character development, he had "arrived" or had "passed that subject." Prigs do not frequent altars. They are embarrassed when called upon to practice reverence. They lack humility. Their minds are not chastened by contact with that which makes sacred things sacred. They have no righteous God to fear. Their spiritual educability suffers from the immediacy and finiteness of their cultural outlook.

The frantic efforts of the ethical culturists to develop an indigenous mysticism suggests that some of their shrewdest leaders feel the need of religion that makes contact with an ultimate which sense perception and humanistic imagination, alone, cannot locate.

On the other hand, religion that is not ethical to the very core has disobeyed the second great commandment. To spend one's days practicing reverence for sacred

things but ignoring the fact that millions of neighbors carry terrible burdens of ignorance, disease, poverty, moral delinquency, fatigue, and religious superstition, is to foster weakness of character. Religious education that does not cultivate social imagination and sympathy is impure. It needs to be sent to the laundry. It can be cleansed only by vicariousness that is active in the interest of human welfare.

Character education, in its true sense, includes religious education. The character educator who is unable to say a

good word for a God who is personal and metaphysically real—a lively factor to be reckoned with in living a life of faith—is incompetent in one vital particular. Religious education, in its true sense, includes what is usually designated as character education. The religious educator who is out of touch with and out of sympathy with the findings of modern social, economic, medical, and educational science, belongs only to some former period in the historical evolution of our Christian civilization.

Norman E. Richardson.

RELIGIOUS EDUCATION AND THE COMMUNITY

THAT THE CHURCH should be contrasted with the community is one of the tragic necessities to which men who desire to think clearly are now driven. It was not always thus. The church has, in times past, been coterminous with the community, and its forms were but symbols of the ideals and beliefs which were shared by all. In the community all were in communication with each other; their worship included communion and was communion; and if they no longer held all property in common, they at least were bound together in the unity of faith and in devotion to the common purposes which are implied in the word community.

But such a condition is today a rare exception. The church is not often the whole community. Sometimes it is a mere fraction of the community. Worse still, it is at times a faction in the community, warring with other factions and unable to see the whole community or to appeal to the members of the community. In keeping itself unspotted from the world it has lost interest in the spots and blemishes of a world whose cleansing is its chief mission.

In confining religious education to the

church there is, of course, a conviction that a little leaven will leaven the lump, but one should think also of the figure of fields white unto the harvest.

Even in the case of those religious leaders who think of the whole community and not merely of the welfare of a denominational or local enterprise, there is a difficulty of serious import and one not always clearly apprehended. It consists in a geographical or political definition of the community to the neglect of the sociological facts. For the members of an area do not always form a community. The dying churches in urban areas are sick unto death owing, in large part, to the heterogeneous character of the newer arrivals and to the consequent disappearance of any community of thought, feelings, language, or ideals. One may still talk of the community, but the people have no realization of their common needs. The census may show more people, but a spiritual census would reveal the disappearance and death of the community as a self-conscious group to which the church might minister and in which it could function.

Perhaps it will, therefore, be not too paradoxical to assert that the first task

of the church and of religious education with reference to the community will be not to serve it, but to help create it. Assuming that the people in the area do have similar difficulties and needs and that they could advantageously cooperate and communicate, it should be possible for agencies sufficiently skilled to make these needs and difficulties felt, to make the inhabitants of an area into members of a community. To discuss how this may be done would be a digression, but there is much theoretical writing on the subject and a vast treasure of experience in the possession of those who have tried it.

Religious education has, with reference to the community, a two-fold mission. It has, first, the task of defining, clarifying, and bringing into consciousness the ideal values of life as they bear on the life of the community, thought of in its most inclusive relations. Some of these ideals are vaguely felt, others have less than the ideal amount of appeal, and still others are perhaps not within the experience of many or most, but can be made to appear. The second function of religious education is that of transmitting

this tradition to the members of the community, the immigrants into the community, and especially the immature members of the community.

Education can be defined in individual terms and in terms of personality development and enriched personal experience. There is no doubt something to be gained by every separate formulation. But another and contrasting conception seems to be helpful in connection with the problem of the church and the community. Education can be conceived as the process of communicating the experience of a group to the members who are coming into it. Those great truths which our fathers have come to know and love are to be presented in such a way that those who are coming into the group shall come to know and love them, too.

We have received a goodly heritage; we are to give it in turn to our successors. And this can be done with no implication of finality, for the modern mind assumes, believes, and rejoices in the belief that these little ones may say a truer word and be granted a brighter vision.

Ellsworth Faris.

WHAT NEXT IN RESEARCH ?

THERE is a widespread and reasonable expectation that the near future will offer more and better research. There is an equally widespread but less certainly grounded hope that this research will contribute promptly to the major concerns of religious educators.

It would be futile, indeed, to attempt to direct the flow of this rising tide of investigation. Even to report its probable course is difficult. There are several major channels into which the current seems now to be moving. One was initiated by the Character Education Inquiry. Extension of their techniques of conduct testing in controlled situations

seems probable. Application of these results in judgments upon the value of existing complex programs of religious and ethical development will probably follow, but seems premature. Utilization of such test observations in statistical quests for coherent units in human nature, and the relation of these units to others in the person and his environment, seems to give excellent promise for the better understanding and control of character processes; yet this type of contribution may not be at its maximum for twenty years.

Another channel is represented by the integrated studies of personal types.

Clinics, colleges, and hospitals for the insane are multiplying the number of careful and objective observations of the relationships within individual personalities. These fascinating case study documents make an immediate and invaluable contribution to the insight of the religious leader unfamiliar with the hidden nine-tenths of personal adjustment. Yet is there not discernible some note of familiarity in each forthcoming report? Are case studies but to ring the changes upon deprivation, habit formation, compensation, rationalization, projection, redintegration, and the like? The way of progress may be toward the discernment of new mechanisms or toward application of familiar ones in unthought of areas of experience, or perhaps, in a transition to measurement, and generalization throughout social groups of relationships now apparent but undefined.

Those studies which consider groups as units have shown new promise for religious education with the advent of life histories of churches and the definition of characteristic behavior of religious groups in relation to population changes. The further course of this line of research will doubtless emphasize other social and economic determinants of structure in religious groups. Perhaps study of non-ecclesiastical groups manifesting typically "religious" fervor will be attempted.

Opinion and attitude studies have the advantage of techniques readily applicable to large groups. The time seems ripe for experimental investigation of techniques by which attitudes, preferences, votes, prejudices, and the like can be influenced for better or for worse. In so far as religion is interested in the promulgation of beliefs regarding theology, industry, race relations, international affairs, or sex mores, careful experiment will doubtless suggest improved methods for influencing opinion. Many

will hope for corresponding progress in the development of immunity to irrational determiners of attitude.

The studies which aim to improve immediately and directly the efficiency of some religious program are numerous and increasing. The collection of life situations of children, comparisons of various curricula and worship units, surveys of organizations like those carried through by the Y. M. C. A. in New York and Brooklyn, and countless smaller efficiency check ups, all will contribute practical aid to religious agencies. The truths discovered will, to be sure, be limited pretty much to the here and now, but all truth has its generation, and more fundamental studies will seldom be as useful in determining actual methods of work.

With all this progress and promise, are there still neglected areas? Even a limited familiarity with the surprises of science gives assurance that the best "hunches" have not dawned yet, but it would take omniscience to predict them definitely. A few guesses may do no harm. There is ample scope for creative genius in the problems of religion per se. Few objective studies of prayer, mysticism, religious dynamic, the religious integration of the self, are available. Another need is suggested by the hiatus between the measurement of personal traits and the understanding of personal types. Can an overarching technique be devised which is as revealing as a highly intuitive biography but which permits comparison and compilation in some general and objective fashion? Then there is the strange old problem of happiness. It is true that a recent book has by its dedication "To the first mother to bring up a happy child" implied that the techniques were now in hand. Yet skepticism seems not unreasonable. Who are the truly happy? How have they grown?

Goodwin B. Watson.

CHARACTER IN TWO DIMENSIONS

CARLETON WASHBURN*

ONCE when Norman was about four years old he went driving with his grandfather, a doctor, while he made a round of calls. They passed a banana wagon and the doctor bought Norman half a dozen bananas at his urgent request, Norman saying that he wanted to divide them with Everett, his chum, when he got home. The doctor stayed in the next house some little time, seeing a sick patient, and the little boy looked longingly at the bananas. When his grandfather came out little Norman said, "I ate just one, Grandpa. I think Everett and I will divide the others." After the next call there were only four bananas left. "I could divide them easier this way," Norman explained, "two for me and two for Everett." Another call, and the number had diminished to three. "I ate one of my bananas now," Norman explained. And they drove on to the house of the next patient. Again after the call the number of bananas had decreased. (I hope they were small!) "I think if Everett and I each have one banana, that will be all right, don't you, Grandpa?" Norman asked. Soon the old horse drew up at another house. Grandpa went in and Norman looked at the bananas. Time was long with nothing to do, and when grandpa came out there was only one banana left. "I thought I'd rather have my banana now," Norman said, "and just save this one for Everett." There was one more call left and one more banana. The patient in

the last house was pretty sick and the doctor remained some time. When he came out he saw a rather shamefaced boy with a bag containing nothing but banana skins. Norman felt that some explanation was necessary.

"I don't think Everett likes bananas very well, anyhow, Grandpa, and his mother said they made him sick, so I thought I better eat his. Then he wouldn't know that I hadn't saved him any."

During the Christmas holidays this year I took my little four year old boy, Chandler, out to California with me. It was his first long train ride and it was fortunate for me that it came just after Christmas, so that we had plenty of toys. On the way back to Chicago a week later we made the acquaintance, or rather I should say Chandler made the acquaintance, of a Mr. Stearns who possessed a box of chocolate peppermints. After every meal Chandler received a chocolate mint. The day before we reached Chicago Mr. Stearns brought the box to our table and said, "Here, Chandler, there are just three pieces of chocolate mint left. You can have one now after lunch, you can have another tonight after dinner, and another tomorrow morning after breakfast; and then you'll be home."

Chandler ate the one with relish. Then he turned to me and said, "I'm going to keep the other two for Gordon and me when I get home," Gordon being his little chum. I thought this a laudable ambition and therefore put the box away where he could not see it. No more was

*An address delivered at the Child Health Conference in St. Paul. Edited by S. R. Logan, Assistant Superintendent of Schools, Winnetka, Ill.

said about it until after dinner that night. Then as I was getting him ready for bed he said, "Papa, where are those chocolate peppermints?"

"They're in the valise," I answered.

"Let me see 'em."

I hesitated a moment as to whether to try to enforce his self-inflicted abstinence, and then decided that it was his affair, and got out the box.

He looked at the candies longingly, picked them up and smelled them. He picked up and ate a few crumbs that were in the box. Then he said, "One for Gordon and one for me. We'll have them when I get home." He gave the box back to me and I put it away.

The next morning after breakfast the same thing was repeated. He fondled the candies till I began to fear that there would be nothing left of them. Then he sniffed them and he removed a bit of chocolate from the corners of the box. But he resolutely put the two pieces back and said, "Gordon and me are going to have those when I get home."

And when we arrived home he took out all his toys and got some cookies and his two chocolate peppermints. He laid them out temptingly, and invited Gordon to come over for a party. They had their little party and each one joyously munched his chocolate peppermint.

These two examples illustrate the absence and presence of one of the basic things in character. As a matter of fact, Norman developed this basic thing soon after, but for the moment he was unable to postpone an immediate desire for the sake of a greater but more remote one. Chandler, on the other hand, was able to visualize and anticipate the keener pleasure of sharing his chocolate peppermints with Gordon to such an extent that he could refuse himself a thing which he very much wanted.

One important dimension of character is this ability to postpone or do without some immediate pleasure for the sake of

some greater but more remote pleasure.

There is a whole category of virtues that are expressions of this phase of character. Temperance, for example, is a case in point. The person who for the sake of the immediate pleasure of getting intoxicated sacrifices his well being of the next day and the respect of his friends, is the person who is unable to substitute a later but greater happiness for an immediate, lesser happiness.

Thrift is a perfect example of a virtue growing from this aspect of character. The person who squanders his money on transient pleasures at the expense of greater ultimate pleasures such as a trip to Europe or safety in time of unemployment or sickness or old age, is the person who is unable to see ahead, who is unable to visualize the future clearly enough to set up beside the immediate desire the greater ultimate one.

Imagination has a great deal to do with this time element in character. One must imagine himself in the future and be able to choose between two alternatives, one future, the other immediate, with one's judgment undimmed by the intervening time.

A friend of mine, a successful business man, has phrased this idea very effectively. "One needs," he says, "anticipatory retrospect." One needs to get the same perspective on the immediate wish as time necessarily gives to the ultimate wish. Then one can weigh both in the same scales.

Most of the individual virtues, in fact probably all of them, come within this category. I am distinguishing for a moment between individual virtues and social virtues. By individual virtues, I mean those things which one does in order to improve oneself or for one's own good in contradistinction to those things which one does primarily for the good of another or of the group of which he is a part.

Persistence is such a virtue. When one sacrifices the immediate impulse to yield to fatigue or distaste in order to accomplish something in the future, one is exercising an individual virtue because of a well developed time dimension in his character.

Much of sexual morality is individual, although of course it also has a social aspect. The man who yields to an immediate impulse at the sacrifice of the greater happiness of home life is lacking in perspective. The immediate desire is strong and the ultimate desire, while possibly considerably greater, is removed in time. If the immediate desire conquers, the man is lacking in this particular aspect of character.

A woman I know recently ran away with a young man, forsaking her husband and her sons. She was a brilliant artist and a very fine sort of person. People classified her, however, as impulsive. Her very impulsiveness made her often lovable, but it apparently has resulted in following an impulse which probably will result in considerable unhappiness to herself, an unhappiness which in the long run will outweigh her temporary pleasure. Impulsiveness is a failure to visualize future consequences.

Lying and stealing are largely the lack of the converse individual virtues. Quite without regard to the harm to society, a person with foresight will refrain from lying, because he realizes that while for the moment he may profit by the lie, in the long run he will lose in that no one will take his word. The person who steals is not merely lacking in a social sense, but in perspective. He does not realize that he is jeopardizing his own future happiness for the sake of obtaining some immediate gratification.

One might continue the enumeration. There is a whole range of virtues tied up with the time sense in character. These virtues do not involve primarily consideration of other people. They in-

volve primarily a consideration of one's own self and one's ultimate happiness and well being. One might express this time aspect of character concisely by the term "long sightedness," the ability and tendency to visualize clearly a future result of one's action, to set it up side by side with a present result of an opposing action, and to take one's choice without being unduly prejudiced by the nearness of the one result and the remoteness of the other.

The person with a well developed time sense in character will never sell his birthright for a mess of pottage.

There is another basic dimension of character which may be characterized as social, in that it includes several or many people instead of one. This is group mindedness, or as Bobbitt calls it, "large-group consciousness." Group mindedness is characterized by identification of oneself with the group of which one is a part. It is the extension of oneself outward to embrace one's fellows.

Many virtues are included under the general head of social mindedness. Consideration, for example, is one of them. Altruism is another, although altruism in its most extreme form, and one may say in its undesirable form, separates oneself from the group or from the other person, and considers only that other's well being, instead of the joint well being of the other and oneself.

A social minded person is necessarily charitable, tolerant, and cooperative. Patriotism and loyalty are notable attributes of the group minded person, but the best patriotism is not that narrow, provincial kind which sets one group against the other, but the more inclusive patriotism which recognizes one's nation as a part of the community of nations.

The distinction between the desirable sort of patriotism and group loyalty, and the undesirable sort, is brought out with great clarity by Franklin Bobbitt in his book, *The Curriculum*. Every think-

ing person should read his two chapters on "The Nature of Good Citizenship" and "The Development of Large-Group Consciousness." In these chapters Bobbitt expresses with lucidity the notion of the social phase of character.

Only recently have we begun to measure with any accuracy the presence or absence of character traits. Separate virtues have been measured by Hartshorne and May within recent years, and also by Starbuck and Shuttleworth and some others. Virtues have been analyzed by case workers and psychologists. This work, however, is exceedingly new and for the most part deals with the individual virtues or the social virtues rather than with the "time dimension" of character or long sightedness, on the one hand, or with group mindedness or social consciousness on the other. There are, however, two recent investigations which have yielded interesting data and promise to shed much light on these two basic dimensions of character.

A graduate student working under Hartshorne and May has prepared an interesting test of group mindedness: The children in a room are given a block of arithmetic tests of a very easy nature. They are told to write their name on the first sheet of the block and then to work as many examples as possible within a certain time limit. When time is called they are told to tear off that sheet, not to write their name on the second sheet, but to work the second sheet for the sake of the class score. They are told that their individual score is counted on the first one, while the second one will not help their individual score, but will help the class average. The third sheet has the child's name on it again and is for his individual record. The fourth sheet is for the class record, and so on, the child alternating between working for himself and working for the class. The papers are gathered up and a key number on each child's paper makes it possi-

ble to determine what his record was on the tests he did for himself compared to his record on the tests he did for the class. Some children are found who use the class test time to rest and make very little effort, putting all their best efforts on the sheets that have their individual names. Other children show as great interest in raising the class record as they do in raising their own individual scores.

A similar test by the same investigator involves a bean race, where the child part of the time is running for himself and part of the time for the team, the child being unaware that his runs are being timed with a stop watch by an observer, who finds out whether the child puts forth as much effort for the good of the team as he does for himself as an individual.

Through such tests as these it is going to become possible to find out which children have a reasonably well developed group sense and which ones have not.

Similarly, my brother, John Washburne, in connection with some work he has been doing at the Lebanon Hospital in New York, has been trying to check up on the time dimension of character. First his technique was rather crude. He simply asked the children, "Which would you rather have, an automobile today, or an automobile and a million dollars next year?" He set similar imaginary situations before them and recorded their responses. Later he decided to make the study more concrete, and offered each child a piece of chocolate. When the child started to take the chocolate, he drew it back, and said, "Which would you rather have, this one now, or these five (showing them) a week from today?" If the child chose the one now, he was given it; if he chose the five, they were carefully labeled with the child's name and given to an attendant to be given him the next week.

As a further refinement of the same

technique, he has substituted money for chocolate and thereby been able to vary the amount of money and the amounts of time to get varying degrees of willingness to postpone.

His studies have shown, so far, a remarkable consistency in separating those children who are reported to be serious behavior problems, from those children whose behavior is of a higher ethical order.

Through such tests a child's ability to look ahead can be measured, and it will be possible to determine which children need special training in this basic function of character.

As we learn to measure these two basic dimensions of character it will become possible to determine what types of activities, in school or outside, lead directly toward their development. Right now we do most of our character education blindly, not knowing with any definiteness whether we are getting results or what sort of action brings about the most satisfactory results. Only through objective measurement of a child's character before and after taking certain kinds of training, or in comparison with other children who have had a different kind, can we determine which sort of training is going to be of most value.

At present no scientific work that I know of has yielded positive results in showing that a certain course of action definitely overcomes character defects and brings about a development of the fundamental aspects of character. While we are waiting for conclusive proof as to the best type of character education, we shall have to content ourselves with setting up certain hypotheses in the light of such investigations as have been made up to the present, and in the light of our best thinking, and then act in accordance with these hypotheses. As soon as possible, however, they should be checked by scientific means.

One may set up very tentatively a

hypothetical law in regard to the time dimension of character and may use this law in one's educational effort. The "law" may be stated as follows:

"One's tendency to do without the satisfaction of a given immediate desire in order to secure the ultimate satisfaction of a greater desire varies inversely with the remoteness of the ultimate desire and the difficulty of its attainment, and directly with its desirability, definiteness, the certainty of its attainment, and one's ability clearly to visualize it."

If one assumes the validity of this hypothetical law, one gets certain valuable clues in one's attempt to develop far sightedness in children. For example, in trying to bring about far sightedness one will first let the child choose between an immediate thing and something which is going to happen very soon in the future. Then he will let the desirable object be further and further removed. Also, at first one will let the child choose between an only moderately desirable thing in the immediate present and a very desirable thing in the future, gradually making the discrepancy less and less.

In our own schools, for instance, children work forward through their academic subjects at their own rates. Normally, a child is working toward an objective which is two or three or even six weeks removed. When we have a youngster who is rather lazy or uninterested we break up this ultimate objective into much smaller units, letting him work for something two days off or one day off or even only a few minutes off, gradually increasing that time interval. If the child can see the results of his achievement and of his hard work quickly and tangibly, he will have a much stronger tendency to work hard, substituting for the present desire to loaf or talk to his neighbor the desire for the future satisfaction of work accomplished and credit received.

A graph of the child's progress, if on

a scale large enough to show marked results of even a little work, serves this same purpose.

One of my own youngsters at home spent all her allowance on sodas and candy and other trivialities. I found it very difficult to get her to save any money. The abstract notion of saving and the rather vague possibility of a future need for her money were not sufficient to counterbalance her desire for ice cream in the immediate present. When she wanted a bicycle, however, there was a strong incentive to save, but the savings increased so slowly that the bicycle was too far removed in the future to be adequate as an incentive to thrift. Something less expensive in the nearer future served the purpose much better. After she had had this sort of satisfaction once or twice, she was able to take the longer step of saving for a bicycle.

In our schools in Winnetka we make strong use of the time dimension in character in our sex education. We try to make vivid and desirable the child's family life in the future, and by increasing the intensity of the desire for this, to counteract the temptation for any immediate personal satisfaction which might stand in the way of the bigger things that the child wants later.

Artificial incentives, such as rewards, will of course produce the same sort of result. The danger is that these rewards do not work when there is no one present to set them up artificially. A reward which is inherent in one's own work is one thing, a reward which is offered by an outside person and which, under other conditions, could not result from this same work, does not have the effect of giving the child the habit of doing any particular piece of work for its intrinsic value, but rather the habit of trying to please someone else in order to get what this other person has to offer. It may develop a phase of long sightedness, but

it is liable to direct that long sightedness into channels not wholly desirable.

Conversely, punishment for wrong action will serve as a deterrent to the long sighted child. If the punishment is inherent in the action, as being burned is inherent in the action of putting one's hand on a hot radiator or as a stomach ache is inherent in the action of eating too much candy, punishment may be of great value in developing long sightedness. But when the punishment, like the reward, is put in from the outside, though it may achieve its purpose as far as the particular act is concerned, it does not achieve its purpose when the person who inflicts the punishment is not present or may be hoodwinked.

May I at this point bring out the danger of an emotional inhibition of a child's action, rather than an intellectual inhibition? When a child refrains from doing a thing because he is long sighted and sees that in the end he will profit more by abstention, the inhibition is of a desirable sort. When, however, a child refrains from an action because of great fear or a strong emotional sense that the action is bad and that he will be doing a disgraceful thing if he yields to his impulse, a psychopathic condition is liable to result and far more harm be done than good. An outstanding example of this, of course, is in connection with masturbation. I suppose no physician today will question the statement that much more harm may come to children from a morbid feeling that they have done something disgraceful and sinful in masturbating, than from the actual practice itself.

A clear vision as to the desirability in the long run of one course of action and the undesirability of an immediately tempting action results in giving up the lesser for the greater. This sort of inhibition is vital to the development of character.

The "space dimension" of character, or social consciousness, is also perhaps

subject to a law not unlike that for the time dimension. One may tentatively phrase this law as follows:

"One's social consciousness varies inversely with the size of the group and the degree of opposition between one's personal and immediate desire and the desire of the group, and varies directly with the compactness and homogeneity of the group and with one's personal identification with it."

Character education based upon this hypothetical law would require training in successive identification with larger and larger groups, very much as Bobbitt describes. In our schools in Winnetka, for example, we try to have the children participate in a wide range of group activities, where they will feel themselves identified with their fellows. Team games on the playground are an admirable means of developing this group spirit. If, however, one's loyalty to one's own team places one at enmity with the opposing team, one's group consciousness is limited and dangerous. It is necessary for us, therefore, to see that the children playing on one team recognize that the team against which they are playing is essential to the game, essential to their fun. While they need to put forward their best efforts in opposition to this team, both for the sake of the fun of the other team and for their own sake, they must recognize the contribution that the other team is making to their pleasure. They must realize that both teams are part of a group of teams or league, and that all must work for the common good.

Dramatizations are widely used for developing group consciousness. In a play, if any children—those who are writing the parts, making the costumes, making the scenery, arranging the assembly hall, doing the publicity, or doing the acting—fail to do their parts well, the group enterprise suffers. Each child is dependent upon his fellows. The group as a whole is dependent upon each indi-

vidual. This children can learn through concrete experience. Furthermore, playing the part of another quickens one's capacity to put himself in the other fellow's place. This is fundamental to justice and basic to growing consciousness.

Discussions in connection with self-governing assemblies and in connection with the various school committees on which all children participate, again serve to bring home to each child the fact that he is part of a group and that his welfare is bound up in the welfare of the group.

Projects of various kinds, particularly if they are not subordinated to teaching academic subject matter, serve to develop a group consciousness in the children who participate. When the children of an entire school are making things for school bazaars in order to build up the school library, when each room is developing its own particular project in connection with that bazaar and contributing its achievement and products to the building as a whole, the children are experiencing group activity and their identification with the group, and this experience can be made conscious.

It is essential that value in group activity be made conscious. Professional baseball players are playing on teams but are not noted for general social consciousness, even though they may have loyalty toward their team. Professional actors are not notably socially conscious. Neither are politicians. Yet all of these are participating in social activities. It is necessary to bring home to the children, as a result of their concrete experience, the fact that this experience is common to all forms of group activity, that in each thing that they do their welfare is bound up with the welfare of many others, and that the welfare of the group is bound up with that of each individual in the group.

One concrete example of the development of this group consciousness will

perhaps be helpful. Janet was a very precocious child in our schools. She shot through her elementary school work at a very rapid rate, but did not develop socially as well as we should like. We therefore kept her an extra year or two in our junior high school, giving her as many types of socialized activities as possible. At first when she could not play Goldilocks in the dramatization of *The Three Bears* in a French class, she wept and wanted to drop French. When she found she could only be a substitute on a basketball team, she sulked and a week later wanted her mother to get her excused from basketball. The teachers and the principal and the playground director, however, all combined in an effort to give her social experience. Gradually the influence began to show itself. We received concrete evidence of her growth when her basketball team was playing another for the championship of the school. One of the forwards was absent, and Janet was playing forward. Her relative smallness and her younger age resulted in her playing a poor game, and her team was losing. Just then the regular forward, in street clothes, appeared as a spectator. Janet, during a minute of time out, ran to her, told her to get into her "gym" suit and take her place on the team. She sacrificed her desire to play to the welfare of the team. Her sacrifice won the game and the championship.

Competition will serve to increase group consciousness within one's own group, very much as rewards serve to increase time sense, but if one depends upon competition, one runs into the danger of developing antisocial attitudes toward the opposing groups. Where competition is used as an incentive, it must be balanced by a realization that the opposing group is, with one's own group, a part of a larger group, and that of a still larger, and so on indefinitely.

Just as punishments which are inherent

within one's act will serve to develop the time dimension in character, so natural deprivation of participation in social activities may help to bring about a realization of one's dependence upon the group. The moment, however, that this social pressure is brought to bear artificially, and even sometimes when it comes about quite naturally, there is the danger of an emotional effect which is undesirable. One needs to see clearly that to work for the good of the group brings about a relationship to the group which is desirable, while to work against the good of the group brings about an undesirable relationship. One does not, however, profit by group persecution or by artificial pressure brought by the group.

Many of the experiences which will lead one from impulsiveness to far sightedness and from selfishness to group consciousness may be had vicariously through reading. It is probably a pretty safe assumption that when we learn to measure the effects of different kinds of activity upon character, we shall find that reading books which allow one to experience vicariously what he has not time to experience in his own life, may develop both the "time dimension" of character and the "space dimension," may develop, in other words, both long sightedness and social consciousness. It is for this reason that the work that Starbuck and Shuttleworth have been doing in finding books which emphasize certain virtues will probably be found to be of real value in character development, especially if the vicarious experiences which children have through the books are made real through plenty of direct experiences leading toward the development of these two basic dimensions of character.

It seems to me that this discussion is not without point with reference to religious education and the church. One must be able to see, to feel, ahead if eternity is to have meaning. A sense of

oneness with the universal depends upon the extension and intensification of one's conscious concern for man and his world.

In earlier times the church concentrated so skilfully upon foresightedness with reference to individual salvation that to many a soul no sacrifice here and now seemed too great in contemplation of a celestial crown for eternity. The principle involved is still valid. But such satisfactions seem to us not only remote but doubtful. The priest's foreknowledge of the next world, whether it is set forth in holy writ or in contemporary pulpits, is frankly questioned. Likewise his inerrancy as a guide to perfect bliss. How does the church propose to make the old imperative effective for the more tangible and credible hereafters of today? Through education can one's immortality in the eternity of social continuity be made as persuasive as were the old supernatural resurrection and reward? By what technics may we best continue to utilize the allurements of the "Sweet Bye-and-Bye?"

One of the means used to stimulate the desire for a heavenly crown was much singing of suitable salvation songs. In the new style, it was largely with songs appropriate to his vision of a new social order that Bishop Grundvig brought in

the new day in Denmark, the "cooperative commonwealth." There the individual learned to sacrifice not so much to save his own skin but to find his personal good in the increased good of society.

How does Gandhi spiritualize the question of daily bread for his millions who would rehabilitate Mother India?

The church is challenged, in spite of its historic conservatism in social policy, to foster that foresight which has the utmost social breadth and depth and intensity. Religion is capable of finding in martyrdom itself the sanction of supreme satisfaction.

We are still barely at the beginning of our knowledge of character and character education. Much of what I have said is hypothetical—a guess as to how the fundamental aspects of character may be developed. We need, therefore, to check such guesses by careful scientific experimentation.

Throughout our experimentation and theorizing, and throughout all our trial and error efforts, one principle stands out which can guide us: Character consists of the ability to sacrifice the temporarily satisfying for the permanently satisfying, and the realization that in the world's good is one's own, while in one's own good is the world's.

EDUCATION CHALLENGES THE CHURCH

DAVID BRYN-JONES

THIS ARTICLE will eschew statistics—partly because statistics that are fundamentally significant are lacking, still more because the facts that they would reveal are patent and clear. The general spread of education, and particularly of higher education, is one of the obvious features of the life of our time. It is more marked in America than in any other country in the world. Indeed, America is trying to do what no modern nation has ever attempted before or is attempting now. It is trying to make a college education a real possibility for the great masses of the people, and it is trying to do that within the framework of its ordinary educational system.

I

In European nations the college and the university are intended for a relatively small and select class. The basis of selection may vary and may be broader in some countries than in others. In general that basis is partly the basis of proved capacity, as evidenced by tests and examinations of various kinds and, in part, a class basis determined by economic necessity. The university or college is placed beyond the reach of multitudes because the costs of higher education are prohibitive, and the possibilities of "working one's way" through college do not exist as they do in America. Hence, college education is open only to a select class. That class is growing and will, perhaps, grow more rapidly later on.

In European countries, therefore, when the possibility of bringing higher educa-

tion within the reach of the masses is discussed, attention is immediately directed to movements and institutions which lie outside the ordinary academic system—which supplement that system, are grafted onto it or grow out of it. In Great Britain, as is well known, the Workers' Educational Association is the outstanding movement which is attempting this task. It is attempting it in splendid fashion and has already a record which is at once enviable and inspiring. Similar movements are being developed in Holland, Germany, and other European countries. The idea inherent in these movements, however, is comparable rather to our university extension projects, and has the limitations which are necessarily connected with projects of that kind.

In America we are engaged in what seems a much more ambitious project and what is certainly a more difficult one. We are trying to bring the college and the university with their full four year academic course within the reach of the masses. We are inclined to be suspicious of any tests—even educational tests—which bar considerable numbers from our institutions of higher learning. This is a fundamental feature of our educational system, and it has undoubtedly reacted upon the curriculum and technique of American higher education. No comparison of European education with American is really possible if that essential difference is overlooked.

A discussion of the implications of this situation from the educational point of view, interesting as it is, lies beyond the

scope of this paper. The fact that stands out clearly is that America is committed, as no other nation is committed, to the great task of making possible a higher education for all its sons and daughters. It is finding an amazing response, some educators would say an alarming response, to the possibilities which it has created and which it is developing. A large and increasing proportion of our population is coming to regard graduation from high school as the minimum of education for their children. In every high school graduating class a considerable percentage expect to continue their education in college. My impression is that in the Middle West under normal conditions nearly 25 percent of the graduates of high schools continue their education in institutions of higher learning of one kind or another. I think that the percentage is definitely showing signs of increase. In Minneapolis forty percent of the graduates of high school go on to institutions of higher learning—a figure which, on account of special conditions, is considerably higher than for the state as a whole. Still, making all allowances, the figure is impressive.

Almost more impressive is the fact that in the city of Minneapolis nearly forty per cent of all children entering school graduate from high school. Again making allowances, it would seem probable that one fourth of the young men and women with which the churches have to deal in the cities of our country have received a high school education. In small towns the proportion would be higher, in rural areas lower. Exact measurements are not important for this discussion. The fact that needs to be stressed just now is that in the immediate present roughly one fourth or one fifth of the church's constituency among young people are at the educational level indicated by high school graduation.

It is not necessary to stress the increasing responsibility which this places

upon the church. Clearly the situation is in marked contrast to that which obtained twenty or twenty-five years ago, and quite as clearly that situation creates problems which need careful consideration. A few of these problems will be touched upon here.

II

Is it possible to generalize with regard to the mental attitudes of these young people? Generalization is notoriously dangerous but certain facts stand out. These young people will have at least a general acquaintance with the scientific methods and discoveries of our age. They will have spent some time in the laboratory, and will be familiar, at least, with the rudimentary technique of the chemist and the physicist. They will be able to appreciate to some extent the rigor of proof which investigation demands in the sciences. They will have begun to weigh probabilities and to exercise a critical faculty which in youth is apt to be less cautious than it comes to be later in life. Youth is notoriously prone to the rebel attitude.

Besides, it is quite certain that the attested results of scientific research will in some measure have been brought to their attention. The springs of wonder will have been touched by stories of the stars or by the records of the rocks. Some of the secrets of creation will be glimpsed. New and far horizons will have begun to make the earth and the world strange and mysterious. Literature and history are beginning to be appreciated, government and social life begin to be of interest. The youth and maiden realize the necessity of finding their bearings in a world that is new and strange. Problems are apt to crowd the thoughtful mind. In some measure problems will disturb, even if only fitfully, the relatively thoughtless and indifferent.

It is at this stage that difficulties and troubles are apt to arise for a considerable class of our young people.

I have had the good fortune to come into fairly close relationships for some years with college students. Those students as a rule come from homes above rather than below the general average of culture. Presumably these boys and girls have had more opportunities of acquaintance with the religious thought of our time than the majority of the boys and girls who are their contemporaries. They have had a high school education. I imagine that the great majority of them come from Christian homes. They themselves have been in some kind of association with Christian churches.

Among that class appear the most extraordinary conceptions of religion. There is all too often a remarkable lack of familiarity with the elementary facts of present day religious knowledge. The Bible is not understood—its nature even is not understood. Some of these students are already indifferent to it. If they are not indifferent already they may easily become indifferent. As a rule they think of religion in terms of fifty years ago. And since they have become aware of some of the findings of science, aware of some modern conceptions which do not square with what they suppose religion to be, they are bewildered. When they come to college they are faced with the necessity of a mental readjustment which is extraordinarily difficult. They find themselves gradually drifting away from landmarks that are familiar—they are at sea. I suppose that in the life of a young man or woman there is no crisis more serious or at least more dangerous. I am inclined to think that there are more moral shipwrecks in that period of life than in any other.

When that does not happen there is often a period of acute distress. It affects the most sensitive and, in many ways, the finest of our young people. At a time when life ought to be at its brightest and when powers of mind and of spirit ought to be concentrating on the

greater issues of human destiny, there descends this cloud of uncertainty—this painful ordeal of perplexing doubt. I know, of course, that these finer spirits will come through.

But even in these cases, what one feels is that the struggle was in large measure unnecessary. A reasonable Christian education would have prevented it. It is a squandering of spiritual forces which could have been used to other and better purposes. In ninety per cent of the cases that I have come across the real difficulty is the result of simple ignorance. The doubt concerns not religion but a presentation of religion which is antiquated and out of date. The majority of young men and women whom I have met who are really perplexed are the victims of inefficiency. They are in doubt because their religious education has been either mistaken or neglected.

How are we to explain the existence of these classes of young men and women? The explanation is to be found in the church and in the home. Comparative failure appears in both places. On the whole, probably, the failure of the home is the more serious of the two. I wonder what proportion of parents today really feel competent to guide their boys and girls in religious knowledge. We live in an age when the advance in knowledge has been rapid in many directions. Even the student does not find it easy to keep up with it. Nowhere has that advance been more rapid than in the world of religious thought. Fifty years have witnessed such progress as to amount almost to a revolution. A great many people are conscious of the changes, but have had neither the time nor the opportunity to become really familiar with them. As a result they do not know what to teach their children. They themselves are perplexed and uncertain. I am speaking, of course, of those who do take parenthood seriously, who do want

to do the right thing by their children. They are troubled.

Clearly the implication is the absolute necessity of efficient, informed teaching in the church school. Clearly, too, something should be done for parents in the church. In the multiplicity of church organizations I am afraid that the adult Bible class has fallen upon evil days. Often it has dropped out altogether, where it survives too often it is the least efficient of our church school classes. Adult education in religion has been comparatively neglected even by the experts. The child, the adolescent and the youth have been studied much more carefully, and the technique of education in relation to them has been much more completely overhauled. I wonder whether the church could not attempt a plan of adult education comparable to that which is attempted by the Workers' Educational Association in secular subjects in Great Britain. That could be done on the scale I have in mind only by a great interdenominational movement in which all the churches cooperated. It may be that even at the best the time which the church school period affords is not adequate for what I have in mind. What is clear is that the rank and file of our church members are either not competent or are not sufficiently concerned to give to their boys and girls the kind of direction in religious knowledge which is needed.

What the church school can do to remedy this deficiency in the equipment of youth is a question that would take us far afield, too far afield for our immediate purpose.

III

In dealing with this class of educated young people, what are the opportunities and responsibilities of the church? I think there can be little doubt that it is fully realizing neither its opportunities nor its responsibilities at the present time. It would be interesting to investigate the percentage of college students who, after

graduation, participate actively in any definite form of church work. I think that the results of such an investigation would be alarming both to educators and church people. It is, I believe, a smaller percentage than we realize or care to recognize.

What is the explanation? The simplest and the most fallacious is to blame the college or the university. Such an explanation is clearly absurd, because here we are dealing with a general condition. If one college is to blame, all are to blame, and to me at least it is incredible that the condition is as desperate as that. The fault in part, at least, is to be found in the church; and at least it is a ground for hope that within the church a realization of that fact is growing.

Almost as simple and quite as unsatisfactory is it to blame the spirit of the age, the irresponsibility of the younger generation. Generalities of that kind do not help. I know that this general education can co-exist with a remarkable indifference to the finer and better things in life. The allurements of material success, and the strain and absorption in the task of securing a position and "making one's way" are important factors in the situation. So is the mass influence of the prevalent rush for excitement and pleasure. Life tends to get cluttered up with secondary things—sometimes trivial things. There is no time for the important things. It is as foolish to flatter the younger generation as it is to regard it as almost wholly irresponsible and indifferent.

I doubt, however, whether there is much in all this that is essentially distinctive of our age. As a matter of fact, the most disturbing feature in the situation is that the church is not holding the thoughtful, the idealistic young men and women. Their energies are diverted into social work or community projects, and they are generally absorbed into some form of group life other than that of the

church—clubs or associations or leagues in which this country abounds. I am not disposed to disparage these organizations, nor to bemoan their effectiveness in attracting these young men and women. The fact that I am stressing is that in relation to the younger generation, and especially the educated youth of this country, the church is not sure in its grip nor effective in its appeal.

To analyze out the causes of that situation is the first step towards finding a remedy. I cannot attempt that analysis here. I can only try to summarize briefly my impressions gathered in actual contacts with students in many colleges and with varied points of view.

1. There seems to be a general dissatisfaction with the attitude of the church in relation to the new knowledge of our day. Sometimes the ministry is regarded as suffering from a lack of knowledge, sometimes from a lack of candor. These young people who graduate from college have been living in an atmosphere of free and candid inquiry for four years. They have been challenged to exercise their critical faculties. They have been taught to distrust dogmatism. When they go back to their communities and seek that atmosphere which they have now come to appreciate and to demand, too often they do not find it in the church.

Sometimes they find there a complete repudiation of those values which the college has inculcated, condemnation of criticism rather than its encouragement, insistence upon authority, a distrust of the questioning spirit, sometimes, too, a theological attitude which is frankly and patently antagonistic to higher education as that term is generally understood. So runs the indictment—at much greater length and much more sweeping than I have made it appear. Obviously, there is here a chasm between the educated younger generation and the churches, in at least many communities. It can be

bridged by an educated ministry to some extent—not entirely. But a ministry adequate to the situation is just what we lack in so many instances. And so the young people remain aloof. They are the victims of those very virtues which our whole educational system is intended to create.

Twenty-five years ago all that could have been said, probably was said, but there has been a subtle change in the situation nevertheless. It was a dogmatic theology that was objected to in the past. Now a dogmatic morality is being challenged as well. A thing may be right or wrong; the younger generation demands to be shown which it is and why it is right or wrong. They are demanding a reasoned ethic just as the earlier generation demanded a reasoned faith. It is a bracing demand. But it calls for qualities of candor and frankness which cannot be improvised at will. It demands a faith in the essential rightness of the universe, a trust in the essential soundness of the human mind which will commit us to a freedom of inquiry from which as yet we shrink. But—I must summarize more rigidly.

2. There is a real problem involved in our whole system of public worship. Young men and women in college and university develop certain appreciations which make it difficult for them to be content with the kind of religious service which once satisfied them. The college may have its chapel where the service is dignified, the environment beautiful, the music fine. Or these young people may have come to cities where these things are readily within their reach. They become accustomed to aesthetic satisfactions, perhaps spiritual satisfactions too, mediated through art and music. When they go back to their communities, as the majority do, where these things are lacking, and to their churches where they may be lacking still more conspicuously, they find readjustment diffi-

cult. Sometimes they may think it impossible. They drift.

Is it necessary that they should be faced with that difficulty, or at least faced by it as frequently and as definitely as they are at the present time?

3. Something too is generally said about the conventional methods of the churches. The younger generation believes in discussion, believes in talking things over. It is being encouraged to do so. We are coming more and more to the Socratic position. We believe that truth is something to be elicited, not merely taught. It emerges in discussion, is the divine spark generated by clash of idea with idea, of mind with mind. The younger generation assumes that. It does not care particularly to be preached at, nor even preached to, if it can help it. College services where attendance is voluntary is proof of that. Of course, I know that students will always listen to the born preacher, and that some men will always command a hearing. But as a rule young men and women today are not very much disposed to appreciate exhortation.

Is that because they are not interested? I cannot believe that that is the explanation. They want to talk things over, their perplexities and their problems. They want discussion more than they want preaching. Is it an unreasonable demand or one that we need deplore? At least it is a demand that our education has created and is consciously trying to develop more and more even though it is doing so indirectly.

4. The last point that I want to make is perhaps the most important. If I have sensed the student mind right, it seems to accuse the church of a certain lack of reality in the church's approach to life, in its discussions and in its controversies. So many of these controversies seem like echoes of the past, so many of the discussions seem irrelevant. Young

people will argue about creeds, I know, because they will argue about anything—or almost anything! But they do not argue about creeds as they do about other questions—questions arising out of our social order and our way of life. Nor are they interested in questions of church polity, nor in ecclesiastical subtleties.

The truth seems to be that the center of interest is shifting or has shifted. The young people of today are asking questions; they are not questions of theory. They are not particularly interested in abstruse questions of theology. They are interested in Christianity and interested especially in such questions as these in relation to it. Does it work? What does it mean in relation to industry, to social well being and the relations of races and nations? What does it mean, not as a theory but as a way of life. And is what it means true?

Can it be that the instinct of the younger generation here is truer than that of their elders? "We have not," said the new Archbishop of York, "put first what Christ puts first." Is the challenge of educated youth going to help us to put first things first? I am sure of this, that the church must equip itself to face those questions if it wishes in the first instance to interest the younger generation, and certainly if it hopes to capture its imagination and win its loyalty. Does Christianity work—as a way of life, as a means of escape from the distractions of a world where rivalries and suspicions create bitterness and war? These are the questions that young men and young women are asking if they ask questions at all. They are questions which education and growing knowledge create. When the church faces up to them it may not win the young men and women of today—not all of them. At least it will challenge them as it does not seem to challenge them now.

EDUCATION CHALLENGES THE CHURCH

CHARLES E. RUGH

THE PUBLIC SCHOOLS seem to be increasingly successful. This apparent success seems all the more striking when viewed in the quantitative aspect—the statistics of the public schools. This is the approved method of description in these scientific times. The number of pupils enrolled is rapidly increasing. The most rapid increase is in the secondary school and in the higher institutions. This means that the length of time of attendance is increasing. The more objective evidence such as buildings and equipment gives the same testimony. The number of dollars expended is also rapidly increasing—both the total and per capita costs. Spelling, penmanship, arithmetic, reading, and other subjects are better taught and more quickly and more thoroughly learned.

It has been asserted that educational measurements show great achievements in school machinery. There is more and better business in school administration. There is increased interest, effort, and increased expenditure of time and money in the reconstruction of curricula. The tables of statistics show increasing demands in teacher training and increasing improvement in professional preparation. In short, if you tap school statistics at any point there is abundant evidence of quantitative increase in all the things that have been believed in as school means.

It is also true that there is an increased volume of criticism of the public schools, but even this has been taken to mean increased success rather than failure, since much of this criticism is concerned with

increased costs and is made on the part of tax associations.

It is true that the statistics of crime in the United States give occasion for alarm. But no one up to date has shown any connection between these changes in schooling and changes in crime. We are forced to admit that these changes in school affairs have not prevented alarming events in politics and society, but none cite them as causes.

Those of us who work both in public and church schools are painfully aware of the striking contrasts between the equipment, organization, and administration of public schools and church schools. It is not at all surprising that those persons particularly interested and concerned in the church schools should turn their attention to these points of seeming superiority in public schools. There has been an increasing demand for better classroom facilities, better equipment, in the belief that improvement in these external means of schooling would improve religious education. Many serious minded persons have given much attention to the Sunday school curriculum. Concerning organization, there are many persons who believe that gradation and classification of pupils and instruction are indispensable means of religious education. In all these and many other matters in what are believed to be the best church schools, there is much imitation of the public schools.

Since children are children wherever they are, since educators are still repeating the slogan, "The whole child goes to

school," it is tacitly assumed that what is good procedure in public schools would be good procedure in church schools. It is high time that this assumption and a number of others involved in this wholesale imitation be critically examined.

It is possible to make an unanswerable argument against the policy of educators in the church school so wholeheartedly imitating the public school educators. This is not the time nor the occasion to make this argument; suffice it to say that the public school educator is not free to use any and every way and means to education. Any subject matter or any technique or ritual that would be construed as "religious" in the generally accepted sense, must be omitted. The educators of the church school are not so limited. They may use any and every way and means favorable to the education of the pupil. Some do plead poverty and excuse themselves by contrasting church school equipment with that of public schools. Church school teachers also contrast their power and authority over their pupils with that exercised in public schools.

Since religion, and particularly the Christian religion, is concerned with the whole of life and with all persons, and since every good thing is available as means, and since there are no *limits* upon technique or method, *the religious educator should be a leader and not an imitator*. Let us hasten to add that this very principle means that if any public school people, or anybody else for that matter, discover or invent any better ways or means of contributing to the better ways of life, then the religious educator is free and even in duty bound to use the "better way."

This new emergency in religious education faces the religious educator whichever side of this argument he takes. If religious educators lack means of any kind, or lack the vision or the courage to launch out and face the *total educa-*

tional problem, and feel forced to fall back upon the achievements of public school educators, then they must keep up with the procession and face the new formulations of objectives of education and the consequent reconstruction of curricula and procedures.

If religious educators have the vision and the courage to face the whole problem of religious education, then they are forced to face the same social, cultural, and scientific situations which the recent commissions on public education have faced.

The center of gravity of educational doctrine has shifted. The geography and chronology of the shift in education is not exactly the same as that described by the Gloomy Dean (Inge) for religion, but it is to be described in the same terms. In *The Lay Thoughts of a Dean Inge* points out that the center of gravity in Hebrew religion is in tradition in the law. In the Roman Catholic religion the center of gravity is shifted to authority—the Pope and the Church. The new shift of the center of gravity is to personal experience. In broad general outline this is what is happening in education. The early schools were traditional. They were like those of our fathers. In the 19th century pedagogy became authoritative. Most of the Ph. D.'s in education were "made in Germany." The German "isms" have left many traces in American education, but there is a very distinct movement to reconstruct educational theory and practice upon the total situation found here and now in the United States. The story of Herbartianism in the United States will illustrate this movement.

The shift in center of reference and emphasis is no more radical and no more important in education than in religion, but the implications and consequences of these changes have been made more explicit and determining in education than has been done in religion, and since the

central interest in this case is in religious education it is well to approach this new emergency from the educational angle or point of view.

"The Committee on Articulation of High School and College" reported to the National Education Association in 1911. This report led to the appointment of "The Commission on the Reorganization of Secondary Education." A reviewing committee was organized in 1913. The World War prevented an immediate report, but in 1918 the Commission presented its report on "Cardinal Principles" that "should guide the reorganization and development of secondary education in the United States." This report was published by the Bureau of Education, Bulletin No. 35, 1918. The first sentence of this report says: "Secondary education should be determined by the needs of society to be served, the character of the individuals to be educated, and the knowledge of educational theory and practice available."

Under the caption of "The Goal of Education in a Democracy," the report says, "*The purpose of democracy is so to organize society that each member may develop his personality . . . through activities designed for the well-being of his fellow members and of society as a whole.*"

"Consequently, education in a democracy both within and without the school, should develop in each individual the knowledge, interest, ideals, habits, and powers whereby he will find his place and use that place to shape both himself and society toward ever nobler ends." (Page 9.)

Under the heading, "The Main Objectives of Education," the report names seven, as follows: 1. Health. 2. Command of fundamental processes. 3. Worthy home membership. 4. Vocation. 5. Citizenship. 6. Worthy use of leisure. 7. Ethical character.

In the comment upon these objectives,

the report says concerning 7, *Ethical Character*, "In a democratic society ethical character becomes paramount among the objectives." (Page 15.)

To any one acquainted with the history of the theory and practice of education in the United States this report is most radical, even revolutionary. Even so it met with no determined opposition. It is true that its influence has been more marked in elementary education than in either secondary or higher education.

In practice this report breaks both with tradition and with authority. It calls for an "activities program" instead of an academic or scholastic one. Even so it can be accepted by all parties. Even the most determined Calvinist who wanted to believe in the total depravity of the child could accept the general formula. The report makes no assertions about the nature of the child. It merely asserts that the "character of the learner" is one of the determining factors.

The Commission on Reorganization of Secondary Education, reporting in "Cardinal Principles," said that secondary education should be determined by the needs of the society to be served. The Commission on Curriculum, reporting in the 26th Year Book, attempted to point out the peculiar characteristics of present social conditions in the United States.

The complete shift of center of reference was made by The Commission on the Curriculum appointed in 1923 by the Department of Superintendence. The purpose of this Commission was, "to bring together the elements for the construction of a suitable curriculum for the boys and girls of American public schools." (Foreword of Sixth Year Book of the Department of Superintendence.)

In all the former studies it was implied that education and schooling was for the children, but the formulations and organization of the curriculum was *subject centered*. Here in the Sixth Year Book

of the Department of Superintendence for the first time the problem of education was distinctly *child centered*. The title of Chapter I is, "The Needs of American Adolescent Youth." The Commission was sensitive and responsive to the traditions and their first formulations were given in answer to the question, "What Does the Educational Philosopher Think Regarding the Needs of the Adolescent?" It is true that the report quotes modern writers—Inglis, Alexander, *Principles of Secondary Education* (Houghton Mifflin, 1918, p. 368); Johnston, Charles H., Newton, Ivers H., and Pickell, Frank C., *Junior-Senior High School Administration* (Scribners, p. 46); Board of Education; Report of the Consultative Committee on The Education of the Adolescent, London.

The second set of answers are given in response to the question, "What Does the School Administrator Think Regarding the Needs of the Adolescent?" The report quotes Superintendent J. W. Gwinn of San Francisco; Superintendent Edwin C. Broome of Philadelphia; and Superintendent S. J. Slawson of Johnston, Pa.

However, the distinct and remarkable evidence of the shift to the child center of reference is found in the answers to the third question, "What Does the Adolescent Boy or Girl Think With Regard to His or Her Own Needs?" The answers and even the summary of the answers is too long to quote in this connection, but it is material deserving the careful study of every educator. The committee got reports from 48 typical high schools of the United States and summarizes the report under the following teachings: Character Training, Guidance and Vocational Training, Health and Recreation, Understanding and Sympathy, Appreciation of Individual Needs, Social-Civic Responsibility, Better Home Training.

This part of the report introduces a

new era into educational theory, in which the learner functions not only as an object to be observed, interpreted and taught, but is admitted as a *person* to be consulted and as an agent to cooperate in the joint endeavor of carrying on the educational enterprise. This in itself would introduce a new emergency in religious education if religious educators persist in imitating the public school educators, but the emergency becomes all the more striking and more compelling if religious educators follow out the formulations this Commission makes, based upon these answers.

This Commission appointed by the Department of Superintendence accepts the analysis and proposals of the Twenty-Sixth Year Book of the Society for the Study of Education concerning the significance of the peculiarities of American life, and in Section IV, p. 41, under the title "The American Scene," says:

"Everywhere we find evidences of change. The externals of life differ greatly from the externals which were familiar only a few years ago. Institutions, customs, beliefs, formerly regarded as established, in many instances are subjected to critical investigation and in some cases are in process of disintegration.

"The significance which these conditions have for the schools is to point out the fact that any type of education which aims to fit pupils to take their places in a static world is hopelessly inadequate. It is essential to realize that just as the world today in many important particulars is very different from the world of ten years ago, so we must be prepared to see continuing and perhaps accelerating change as time goes by. In other words, the conception of education as preparation for life—a conception which assumes that life is fairly constant and unchanging—becomes almost untenable because we do not know what life is to be even in a few years hence. There is, to be sure, a kind of preparation which differs from the earlier conception. It is preparation which helps the pupil to achieve poise and balance in the midst of whirling cycles of change."

It is in Section VIII, "The Objectives of Secondary Education," that this report presents a distinct challenge to the religious educators of the United States. The report says:

"The general objectives of all education may be stated as follows:

1. To promote the development of an understanding and an adequate evaluation of the self.
2. To promote the development of an understanding and an appreciation of the world of nature.
3. To promote the development of an understanding and an appreciation of organized society.
4. To promote the development of an appreciation of the force of law and of love that is operating universally."

In reporting on the fourth objective, "To promote the development of an appreciation of the force of law and of love that is operating universally," the Commission says:

"Man craves more than a knowledge of himself, of nature, and of organized society. He hungers and he thirsts after righteousness. Knowing his own imperfections, he feels that somewhere there is perfection. The great universe calls to his spirit, and unless he ignorantly or willfully closes his ears, he hears the voice of God. No question of theology or of ecclesiastical polity is involved here. The individual soul reaches out to orient itself in the universe and to find its place of labor and of rest. No partial view suffices. Only the view of the whole, the *Weltanschauung*, will make it possible to interpret the meanings of day by day experience. When this orientation takes place, life assumes poise, dignity, grandeur. Otherwise its striving, its struggles, its achievements seem trivial and insignificant.

"No greater task rests upon the secondary school than to help its pupils to find their God. How this is to be done is the greatest of problems. Of one thing only are we sure: We cannot solve this problem by ignoring it. There is no single way to apprehend Infinity. Each in his own way may draw near."

The religious educators who make religious education practically synonymous with Sunday school instruction or Bible study, will be forced to face the results of the changes in public schools due to shift of emphasis and due to improving techniques. The comparison between public schools and Sunday schools must not be disparaging to Sunday schools. They need not be. Indeed the increasing importance of so-called extra-curricular activities and the vitalizing of both content and technique in public schools by making them more sensitive and more re-

sponsive to the immediate needs of the pupil opens up the way for the church school to become the most interesting and most important experience the child has. That is the new challenge. If religion and religious experience be considered from the standpoint of one's personal system of value, then religious education will deal with the problem of how to know what is most worthwhile and how to act and live in the interests of the greatest possible personal achievements making life abundant.

The whole problem may be very simply formulated in general terms, but the formula is of supreme difficulty both because of the complexity of the problem and because of the obstacles that a machine scientific age presents.

1. The life of the learner as that learner must live it here and now presents the primary problems that indicate the immediate units of the curriculum.

2. The abilities and the disposition of the learner determines in part the activities the learner will use to face these life problems.

3. The other set of factors is found in situations in which the learner lives as a person and as a member of institutions.

The generalized formula locates three factors: agent, situation, responses.

The general formula for educational analysis may be thus stated:

1. Education is the progressive improvement of the learner's behavior. In this formula behavior means the particular response an object makes to a specific situation.

2. The general formula for educational synthesis may be stated as follows: Education is that procedure by which personality and institutional progress are achieved.

This is but a more specific way of stating the "Goal of Education in a Democracy," as formulated in "Cardinal Principles," page 9.

From a number of points of view this

new emphasis in the theory of the public educators comes at a most opportune time. Persons in quite different fields of human interest have suggested this same emphasis upon a spiritual interpretation of life. Mary Austin, in her lecture on the Spirit of America, distinctly states that she thinks the next great adventure of the American spirit will be an endeavor to discover God. She added in her characteristic way that by the term God she did not mean an elderly be-whiskered Jewish gentleman with an inferiority complex. It is interesting in this connection to remind ourselves of her definition of religion. She said, "To me my religion is my conscious endeavor to discover authentic contacts with All-ness." When asked why she said "All-ness," she replied that the theologians had spoiled the term *God* for her.

The more important set of events making this an appropriate time to face the religious aspect of education, is the evident sensitiveness of many great scientists to a spiritual interpretation of life and reality. Not a few scientists as individuals and several groups of them have given careful expression to their views concerning things spiritual and religious.

The new emergency in religious education is to show that it is possible to teach boys and girls how to live the abundant life by helping them face real life situations in the concrete and helping them achieve personality and progress within each institution in which they are participating members.

"Religion," of course, is not a school subject like reading or history or biology.

Religion is not something that can be included or excluded from a school curriculum or program by giving some name or some place. The term religion may apply to a subject of discourse and as such might be programmed in a school, but it would no more be religion than the story of the Battle of Gettysburg would be the battle. It might with good sense be claimed that a discourse about religion, whether historical, theoretical, or practical, might be more intimately related to religion than an historical account is to the event, but it is also true that much discourse purporting to be religious is less intimately related to real religious experience than many historical accounts are related to the events they chronicle. It is high time that educators cease to confuse instruction about religion with religious education.

The present *emergency* is not so much the problem of getting something called "religion" or "religious instruction" or even "religious education" into the schools, as it is the problem of working out how boys and girls are to become *educated* in the true and complete sense. The public school men have said, "No greater task rests upon the secondary schools than to help its pupils to find their God." Since they are uncertain as to how this "greatest task" is to be accomplished, it is up to the religious educators to show them how, or to help them do it if they know how, and if they do not know how, to set about either showing the falseness of their view or finding out how this problem is to be solved. *This is the new emergency in religious education.*

WHITHER HOME AND MARRIAGE?

GLADYS H. GROVES

ONCE marriage meant a home and a home meant children, for the one could not well exist without the other. Today the two seem often to have separated and to be traveling devious paths. Many are married but have no home and do not intend to establish one, while some have homes, though unmarried and determined to remain so. Nor does a home always include children; often it maintains itself on the intention of some day having a child, an intention it may or may not carry out; sometimes it consistently refuses to include children.

These twisted marriages and homes have occasionally existed in times past, but until recently they have been the exceptional cases, condemned or condoned, hidden if possible. Now they are so flaunted as to seem even more numerous than they are and impress themselves on young people as models of chic, to be copied by all who want to be in the fashion. The change has been not merely in the number of childless or otherwise eccentric families, but even more in the popular attitude toward what would once have been called unconventional sex and family life. We have now to admit that the conventions of the day back up several new types of home and marriage.

The girl who continues to earn a salary in business or a profession, or a branch of the arts, after her marriage is no longer universally pitied for having chosen a "poor stick of a husband who cannot support her," nor is she widely blamed for being too forward in want-

ing to do something besides housework and club work. Indeed, if the salaried bride is a city dweller, she receives little adverse criticism even though her married status alters her way of living so little that she escapes all housekeeping obligations by boarding, or rooming and eating out, with her husband. Nor is the husband of this kind of modern girl commonly set down as a weakling trampled underfoot by an over aggressive wife.

The two are sure of being respected by a large number of like minded people, admired by more timorous souls who yearn for the "new freedom" they dare not try, and tolerated by the multitude that find old ways best, but do not care to exert themselves in trying to dislodge a new group habit, once it has become generally accepted by public opinion. The homeless married couple feel that they can well afford to ignore the few belligerent conformists to old style views of matrimony, who pass out heavy handed comments on what they would do "if she were my wife."

On either side of this couple that is attempting to set up a new kind of matrimonial partnership stand others of equally new but varying tenets. One couple buys or rents a house or apartment and digs in to make a nest for itself, perhaps even adding fledglings to its responsibilities; but the wife-mother shakes herself free of much of the detail of caring for home and young, and goes outside to work at some dollar producing job. This family is likely to be attacked

by the conservatives more energetically than is that in which the wife is unfettered, partly because the home makers have taken over a larger task and therefore seem to be betraying a greater trust, and partly because their friends and acquaintances include more families of the old type.

At the other extreme of those who seek new ways to the unchanging goal of happiness in double harness are to be found the very young—in years, or more often, in dearth of stabilizing habits—who experiment with various forms of mating, from the frankly casual and temporary union that may last a week or a year if it has good luck, to the more serious trial marriage, by whatever name it may be called, that hopes for permanency. That this couple also, be their matrimonial philosophy that of the desultory wanderer or purposive explorer, can count on being upheld in their doings by plenty of other fearless or restless ones is clear from the abbreviated chatter of subway and office building and the columns of daily and monthly papers. "Companionate marriage" stares at one in headlines, "companionate" bobs up in high school boys' and girls' talk; and this catchword of the moment, inaccurately used with a meaning it never owned, is worn as an easy badge of sophistication, dating one's mental furniture as of the year 1928.

Much of this spectacular newness in the conventions that relate to mating and the family is a reflection of current traits in social and industrial life. Farsprung developments have changed the emphasis from group to individual needs and made everyone conscious of his desires and impatient of limitations on his happiness or freedom.

Modern business demands a rapid change in fashions, so that what was desirable last year shall be discarded, though still in good condition, to make

way for something clearly new. Advertising that costs millions of dollars reaches everyone, rich or poor, city born or mountain reared, and cleverly insinuates its teachings, "Get the newest thing," and "Others enjoy this luxury; why not you?" This discounting of the old just because it is old accelerates the swing of public opinion from a contented dwelling on old established customs toward a feverish grasping of whatever is new. The emphasis on what others have as a criterion by which to judge one's own belongings and find them wanting intensifies the sheep like habit of jumping through a break in the fence into the next field just because somebody else did, and without asking whether the new field is better than the old. The constant presentation of new attractions that stimulate the desire to possess undermines the old determination to make the best of what one has.

Seeing within a week the same movie running in a small eastern village and a large Pacific coast city makes one recognize vividly the size and constancy of the forces that wipe out sectional differences, and minimize the conservatism that goes with isolation. Tonight a hall filled with fishermen and sons of seafaring men in a tiny hamlet on Cape Cod shows the identical flashy bits of humor and satire directed against traditional family life, that are appearing in an aristocratic southern county seat before an audience of cotton growers whose ancestors have been inland men for centuries; tomorrow this film will present its suggestions regarding current life to groups in seaport towns, newly come to this country from other nations, or the product of a recent mixture of racial types.

Back of these visible means of bringing about changes in group attitudes are the larger movements that have been going on for long periods of time. As man became able to move about freely

from village to town and country to country, his habits of mind became more fluid. With his ability to choose from an ever growing number of occupations the one best suited to his variable temperament, came further consciousness of his individual peculiarities and needs. As the present generation has seen the practical fruition of the work of unnumbered scientists and specialists of one sort and another, it would be strange if its head were not turned by "what we can do." Supposing itself responsible for the new toys and powers lying ready at everyone's hand, that have just now resulted from the accumulated efforts of centuries, the generation that inherits the earth today gazes with sophomore wonder at its own capacities.

Each child growing up soaks in something of this elation at the cleverness of the twentieth century, and gets an easy sense of power that makes him ready prey to any scheme for short circuiting the liabilities of group life so as to free his own existence from whatever coercion seems to him irksome. Instead of fearing the new, as humans have feared it during most of their course, our young today run to meet it, and with them, or ahead of them, go those "old enough to know better," who refuse to grow up and face actualities for what they are, but must protect their daydreams so that bitter experiences can be ignored or forgotten. Few indeed are those who are afraid neither of the new nor the old, but can appreciate the bitterness that comes their way and search out its causes, with a view to uprooting or counteracting them.

Our children have grown up in a setting unlike that of our own youth, and to them the present is the accepted status. We cannot recall them to our ways by saying, "Do this. This is right, because it used to be." We must enter with them into an understanding of what is happening today, if we would help them to in-

terpret the situation in which they are placed, so that they can decide whether they will adjust to it or change it, and not merely react to it automatically. Too often both young and not so young respond to the spirit of the times by doing as they see others do, even though they may miss the purpose and not appreciate the meaning of their acts.

We can never know how many wives, devoid of talent and pursued by no deep ambition, fret their lives away in longing for a chance to "amount to something" outside of the kitchen and nursery, when actually—if social prestige left them free to acknowledge their inmost desires—nursery and kitchen would spell the extent of their interests.

Many a man thinks he is proud of the fact that his wife is modern enough to want to fill her days with professional work outside the home limits, until the ups and downs of practical experience wear threadbare his hand-me-down theories, and he finds himself quite out of sympathy with his wife's yearning for work that shall lay adequate demands on her abilities.

The same situation is often revealed in the circle of young and middle aged whose conception of the latest style in matrimony consists in more or less ceremoniously camouflaged temporary mating. The varying degrees of spontaneity represented by this group are no key to the radicalism held by its members. Often those who talk loudest have the least intention of ever practicing what they preach.

While it is not a clear case of "barking dogs never bite," yet those individuals who talk most of the "newer" freedom of men and women are likely to be trying to convince, not their audience, but themselves, of the rightness of the ideas they promulgate. Never quite sure of themselves, they attempt to impress their hearers with their "advanced position" in order to bolster up their confidence in

their own liberal attitude toward experimental or frankly hedonistic mating.

Time after time one encounters these "barking" propagandists of the latest phallic cult, only to see them, sooner or later, run from the shadow of actuality. No matter how blandly they may have been talking of desirabilities and theoretical situations, the moment they see before them within finger grasp an experiment of the type of which they have been daydreaming, they turn tail and speedily get themselves back to the once scorned boundaries of conservative respectability. All these followers of the will o' the wisp, Latest Fad in Group Ideas, give the effect of a vast multitude of people enrolled under the pennant, "The Individual's First Duty is to Himself," while in reality they are as much swayed by group attitudes as any of us.

Indulging in a play of fancy, rather than trying to square their conduct with honestly reached principles or long-tried conventions, these freebooters in the realm of theory do more mischief than they know, because their lightly dropped arguments set fire to other less volatile souls who have not the wit to see the outs to the high sounding talk of the theorists, but do have the energetic disposition that drives to action.

Young wives deny themselves the babies they crave because they are convinced that parenthood crowds out the joys of mating. Dreading to be rivalled in the eyes of the mate by their own children, and remembering that motherhood eats up a woman's strength and youth, even while it absorbs her time so that she has fewer hours to give to her husband and none, perhaps, for herself, the wives who listen to outside voices instead of heeding inner urges let the years drift by in barren succession while the satisfactions they seek grow more tasteless, until they are surprised to find that they no longer hold the power of decision as

to whether or not they shall have children: their fertility, if ever it was a fact, is gone forever. Whether these blighted wives have been pleasure hunting in the most frivolous ways or posing as professional or business women without ever putting their hearts into their work, their predicament is much the same: they have been led by social pressure to deny themselves one of life's deepest satisfactions.

A corresponding class of men share their wives' belief that it is a bit old fashioned to tie oneself down to children, and suffer in like manner, though perhaps in lesser degree on account of their more honest concern with other affairs.

To the right of this group of frustrated individuals who think they are living a fuller life than the common run of folk, until they wake up to the fact that they have been dancing to somebody else's tune and have not begun to express their own feelings, stand those who gladly bring children into the world, but desert them in early infancy because they have been beguiled by the tongues of the "wise" into supposing that it is not quite smart to allow one's offspring to come between oneself and any diversion, social competition, or other personal goal one may fancy.

To the left stand those, unmarried or married, who respond to the call of adventure as they hear it in the careless words of talkers who are not doers. Stepping nonchalantly into a freedom that knows no rules, they flounder against the hard facts of life as it has to be lived—each man's act affecting another person in ever widening and interlacing circles, until the complexity of results from any single forcing of new conditions creates a far flung dilemma whose only possible solution crashes into cherished ideals or persons.

Aside from those who talk without doing and those who do without thinking, are the ones who both think and act, acknowledging their biological desires as

well as their social sensitivity, aware of their personal needs but alert to the interrelationships of group life that exact toll of the individual. Married and swinging a "fifty-fifty" home in which the children are not neglected but shared by both parents, while wife as well as husband does outside work because it satisfies a deep craving for activity suited to temperament and ability; legally wedded, but refraining from having children for a conscientious reason (even though the reason be no more than an honest recognition of incapacity for child rearing); or unmarried and eager to spend their own vital years in experimentation intended to reduce the happiness-mortality rate in home and family life—these outposts on the road of matrimonial customs show not alone the imprint of the precept and example of others, but still more the vigor of genuine pioneering zeal, even if unwisely directed.

How much of the upcoming and ongoing generation falls into each of these three subdivisions in the field of new matrimonial conventions, the zealous experimenters, the empty headed theorists, or the sheep like followers of others' mouthings, can be accurately gauged by no statistician,—but some of the forces that create these groupings can be controlled.

Of the many developments in marriage and the home, our young people may not be aware, but they are keenly conscious of the imperfections in family life that is marked by the conventions of the past. Excited by observed unhappiness or depressed by the drabness of lives they watch, they cry up the rights of the individual and perhaps attempt to mould their own mature life so as to ensure personal freedom for themselves and their loved ones. The girl may deny herself the fruition of love and give her days to her job, consoling herself for her lack by enjoying her chance to work, un-

interrupted by the attentions of the lover she has sent away. The boy may postpone marriage until he has reached the goal he set himself in his business or profession, or he may try in some other way to sidestep the difficulties that go with ordinary marriage.

Not by trying to hush the frank discussions and experiments of young or middle aged spectators and participants in the fast stepping maze of home and married life, may we hope to direct the fleeting intricacies of marital and familial association into a new pattern, not too unlike the old. To hold a position of power we must be able to start as well as stop the activities that are our concern.

Our program must be threefold. In dealing with the very young we can do most to insure the stability of human values that have been determined by long proving in the fires of real experience. If we make ourselves answer the questions of the least ones among us with deep candor as to what is true, so far as keen observation can reveal, and not say vaguely the things we wish were true, we shall be setting the feet of the little ones on the secure road that leads to adult sincerity. Once we have tried this and learned how difficult it is, we shall no longer turn over our smallest charges to anyone who happens to like children and has a knack for keeping them quiet, but we will seek out from our midst the best oriented person of experience, whose face is turned forward to envisage the life of the next three score years and ten, and make it possible for him to give what he can to the youngest. Kindergarten and elementary teachers in church schools have an important rôle.

In the second place we must not desert our growing children when they reach the troublesome age of adolescent questionings. Neither by a repressive policy—"You must not say such things; it isn't nice to wonder about what is all

fixed and settled"—nor by smiling unconcern—"Oh, yes, at your age I used to puzzle over things like that. You'll get over it as you grow older. Don't worry"—can we meet the youth's demands upon us. What the adolescent cannot do is to refrain from wondering and worrying about this world he lives in. He must have help in his troubled wonderings or he will wander far afield before he finds himself taken seriously by some other restless soul. Of course, he may come to harbor with a person who shares his questioning mood, but whose grasp on the realities of contemporary life straightens his path; yet it is often the inefficient, badly adjusted individual who refuses to be satisfied with the customs of the multitude, because he is aware that the multitude are not satisfied with him,—and this is the guide most dangerous to the young. Only by joining with our adolescents in their problems can we save them from the fine sounding theories of misfits, whose understanding of the requirements of life is wilfully distorted. At this point, church school workers have a wide opportunity.

Finally, we have to counteract the influence of maladjusted individuals whose vocal or literary ability magnifies their suggestive power, so that with little thought they make a great and harmful impression. This can be done in several ways. Intelligent public opinion can demand of such huge forces as the movies, newspapers and other periodicals, and big advertising, that they consider their effect on individual morals. Definite studies should be made of the relation between cause and effect in this field of organized suggestion and mass production.

Distinguishing between new forms of

family life that are racially acceptable, perhaps even in individual cases superior to the long established, and those which are pathological, will align public opinion on the side of constructive rather than confusing forces in the mad scramble of the modern home and marriage to adjust themselves to new conditions. Homes that are basically sound should not be thrown into the *mélée* of disparaged newness just because they are not patriarchal in character, but allow free development for each member. Here, as in other large social undertakings, the church naturally assumes leadership.

Clinics for the adjustment of family difficulties will put many old type wobbly families on a firm basis and enable them to meet successfully their problems. This work is no longer in the experimental stage, as evidenced by the achievements of Judge Hoffman in the Cincinnati Court of Domestic Relations, but it needs to be promulgated by the church, since it holds a strategic position in regard to the mores of families maintaining well tried standards.

Expert advisors should stand before the entrance into marriage and consult with young people as to their problems and expectations. Men and women qualified for this delicate task are rare, but not wanting, and should be discovered and vouched for by the church.

An unbiased study of the situation existing today in marriage and the home, such as that made in *The Marriage Crisis*, by Ernest R. Groves, would give perspective to young people, so that they could the better discern the meaning of the movements in which they find themselves. Church leaders who are carrying on study classes with the aid of books like this find them invaluable to young men and women.

THE CHALLENGE OF LEISURE

WEAVER PANGBURN

HAVING completed the economic conquest of a continent, the American people now face an equally formidable task, the conquest of leisure. For this gigantic problem, we are by tradition and training ill prepared. Yet we must solve it or go down in history as a nation made onesided with materialism. Have we the capacity to develop the arts of leisure as ably as we have forged the sinews of industrial production? This is a challenge of major importance to all American institutions, and not least of all to the church.

LEISURE BECOMES GENERAL

Down the centuries the great majority of men have carried the burden of the world's toil but had little free time they could call their own. To the American people the boon of free time has now become a reality. Man once worked from "sun to sun." In 1890 the work day averaged ten hours. With us, it is generally eight hours with a half day free on Saturday. In the Ford plants and some other industries, the five-day week prevails. Vacations with pay for office workers are universal and have, in some industries, been extended to factory operatives. In metropolitan centers even common laborers, the humblest of workers, enjoy the eight hour day.

And we may expect a still greater decrease in working hours, thanks not only to the pressure of organized labor but also to the increasing productivity of machines. Steinmetz, the electrical wizard, predicted a four hour day for two hundred days a year within a century. Edison has made a similar forecast. The

seven hour day, and even six, is in early prospect. Leisure, once the exclusive prerogative of aristocracy, is, in America, to a degree, the privilege of the masses.

This increase in leisure has been accomplished by an increase in real wages. The American standard of living is astonishingly high compared with that of less fortunate countries. And this extends to the luxuries as well as to the comforts of life. Not to mention pianos and victrolas, there is, on the average, an automobile to every family. One family in four has a radio set. Fortunately, the expenditure for luxuries has not been at the expense of thrift, as savings bank deposits show. Thus we possess leisure in which to enjoy the good things of life and a surplus of money with which to lay hold of purchasable pleasures. The one fact alone is a social problem of the first magnitude. The two in combination cause grave concern to some of our best thinkers.

A third complication is that Americans have no tradition of leisure and little training for it. As a pioneer people, we have worshiped hard work and scorned idlers. The disciplinary, moral values in work, important as they are, have been exaggerated.

Our eyes fixed on production and yet more production, we have built an educational system aimed at enabling boys and girls to make a living and have neglected training for life. Yet the cold facts show that relatively few need special training for their jobs. A youth can leave school and three days after he has entered an automobile factory can learn

all he needs to learn about feeding an automatic machine and be earning a high wage. The monotonous, non-creative nature of his task and his considerable spare time after the factory whistle blows, make it vital that his school and community shall have given him not so much vocational training as training for leisure. For every young man that needs vocational training there are ninety-nine that need training for leisure.

It is because of this coincidence of abundant spare time, large spending power, and no training for leisure, that we witness the extreme, misdirected, and often pathetic activities that pass in the United States for recreation. The continued popularity of the cheaper, silly motion pictures, the prevalence of mechanical or "canned" forms of music, reckless automobile driving, the amount of hokum that passes for drama in the theatre—yes, and the vogue of the sensational evangelist—are eloquent testimonials of the absence of inner mental and spiritual resources in the masses.

Why the standing joke of the tired business man finding his relaxation from office cares with a chorus girl at a night club? Why the daily "prayer" of the flapper, "Give me this day my daily thrill"? Is it not because of lack of training in the arts of leisure that give balance, poise, perspective, and fullness in life? Is it not due to lack of friendship with nature, and good music, and art, and books, and physical recreation, and drama? Is it not because of non-participation in these things as amateurs?

If insanity and a passion for highly emotional religious revivals manifest themselves in mountain villages, shall we not inquire whether the community has wholesome recreation, or a library? If a business man has lived only for acquisition of money or power, what wonder that his pleasures are idiotic! If youth in industrial cities commits a shocking amount of delinquency, let us anal-

alyze the town's recreational social resources. If rural youth is pouring into the city, let us not blame the migration solely on farm machinery. Look to the leisure life of the farm village.

CAN WE CONTROL LEISURE?

If, as President Cutten of Colgate suggests, leisure is a threat, that threat must be opposed not with negations but with constructive measures. Is it not a mistake, however, to think of controlling people in their leisure? After all, their free hours are hallowed ground, the very cream of existence. At work one obeys the employer's orders, and one's time belongs to him. But leisure belongs to the employee. Attempts to dominate it are and will be resented.

Nor can we approach the question as reformers or uplifters. What, then, is the helpful, constructive, statesmanlike attitude? To give everyone opportunity, the freedom to choose. That freedom of choice in leisure the people have not had. If they have followed tawdry, negative, or even degrading amusements, it was often because nothing else was offered, because they knew nothing better. Commercial amusement has leaped into the field of leisure and grabbed the lion's share of the people's patronage. Yet substitutes for commercial amusements that leave out excitement or adventure will not satisfy youth. Our forefathers got adventure in the pioneer days on the frontier. Now the frontiers of life are in the cities. Youth asking for the bread of life has been handed a stone, indigestible forms of amusement that have not satisfied and, in some cases, have started them down the path to destruction. From the church, youth too often has received only prohibitions, "don'ts." Besides the youth, everywhere multitudes of middle aged and older people are hungry for sociability, and millions of children demand the di-

rected play so necessary for health, character, and citizenship.

Adequately to supply opportunity in leisure for all, two things are requisite—facilities and leadership. Leadership for children must be direct, that is, through playground directors, camp counsellors, teachers, librarians, enlightened parents, ministers and church workers, club leaders, scout masters, and others. For adults, it takes a different form: suggestion and organizing service. Mature people, and even teen-age youth, do not want to be controlled. They do appreciate help.

While the present use of leisure is such that one can readily paint a dismal picture of boredom on the one hand and feverish search for pleasure on the other, there has already been made the sturdy beginning of better things. A number of national movements, some sectarian, others non-sectarian, but alike spiritual in nature, have arisen to provide facilities and leadership for leisure. The Y. M. C. A., Y. W. C. A., the settlements, the Playground and Recreation Association of America, Boys' Club Federation, Boy Scouts, Girl Scouts, Camp Fire Girls, Woodcraft League of America, the Adult Education Association, the Jewish Welfare Board, and the Knights of Columbus community centers, are among these agencies. In addition, numerous amateur sports associations, the Chauauqua movement, the American Library Association, the little theatre movement, choral groups, mountain climbing and hiking clubs, golf and tennis clubs, nature societies, hobby clubs, the National Congress of Parents and Teachers, the National Federation of Women's Clubs, are essentially leisure time movements of a wholesome character. Some of the activity of fraternal organizations and service clubs can be classed as a contribution to the leisure time movement.

When some of the statistics of these agencies are noted, it is seen how substantial an impress they have made on the

leisure problem. In October, 1927, the Y. M. C. A. had an enrollment of 961,754 men and boys—including the Canadian associations, over a million; the Y. W. C. A., 600,000 members; the Boy Scouts, 625,413 boys and 189,053 men, the latter leaders and officials; the Girl Scouts, 167,925, and the Camp Fire Girls a similar number.

More than thirty-two million dollars were spent in 1927 for organized public recreation including playgrounds, swimming pools, athletic programs, community drama, music, etc. Cities having such programs under leadership grew from forty-one in 1906 when the Playground and Recreation Association of America was founded, to 815 in 1927. More than a million and a half adults and children daily make use of summer playgrounds and athletic fields, the Association estimates. The federal government has set aside national parks and forests, the latter in part available for recreation, totaling 161,648,000 acres. Forty-three states provide six and a half million acres of state parks. One thousand, six hundred eighty-one municipalities have made a quarter million acres of municipal parks available to the people. The women's clubs have enrolled three million members, and the parent teacher associations a million and a quarter. The contribution of these agencies is such that it is difficult to conceive that additional organizations will be necessary. But all the organizations need reinforcement and inspiration.

LEISURE AND THE CHURCH

For the church to stand aloof and content itself with hurling prohibitions at a people struggling with the problem of leisure, is a negation of its religious mission to the modern world. Is not the religious life a full life, rich with the give and take and the kindnesses of sociability, the free joys of the outdoors and physical recreation, the creative values of the

dramatic, musical, and rhythmic arts, with reading, study, hobbies, and community service? The church is concerned with the moral life. The great battlefield of morality is leisure time. The characters of boys and girls, of men and women, the quality of communities, are shaped then. In their free hours, people grow in moral stature or deteriorate. The church wishes to be in the thick of the fight for personal and civic morality. It can, if it will tackle leisure.

How? First, by inspirational leadership. Second, where feasible by directly administering activities. As to the first, it may repeat to this restless and feverish generation its time honored message of serenity and peace. It was the church that gave the world the Sabbath, a day of rest and contemplation. The religious life is a life of action, it is true, but it is also a reflective, thoughtful life. G. Stanley Lee has said, "So many people can talk but they can't listen!" The church can inspire men frequently to pause in their busy activities to listen, think, ponder the profound facts of life and the mysteries of the universe. This attitude the church can instill in the community.

Further, the church can uphold the ideal of the happy amateur, the man or woman who engages in music, art, or play because he or she loves them, not as a means to an end. The hero in American life is still the money maker. It is he that is called "successful." "This individual," says Rabbi Abba Hillel Silver, "has but one life, a professional life. He should have two, one for his work, another for living." Americans who do not make money are regarded as failures. In reality, they may be rich in the things of the spirit. A fresh interpretation of the successful life is needed in terms of the uses of leisure as opposed to absorption in money making.

Further, the church can inform its people concerning those good movements already at work in the field of leisure and can inspire them to support and coopera-

tion. How thoroughly acquainted are church members or the ministers themselves with these organizations, their objectives, and their achievements? Especially does non-sectarian community recreation need the fortifying effort of all the churches. Daily the sectarian label on leisure programs is shown to be less desirable. The major recreation movements that have sprung up and flourished since the beginning of the century, the Boy Scouts, Girl Scouts, Playground and Recreation Association of America, Woodcraft League, Camp Fire Girls, the Boys' Club Federation, are all strictly non-sectarian. Only through programs that bring together people of different religious and racial backgrounds will there be developed the acquaintance and community spirit necessary to the founding of an American culture. To have Catholic centers, Jewish centers, and Protestant centers, each steeped in its own traditions and loyalties as at present, is to widen the gaps of misunderstanding and prejudice.

Should a church live only to itself in its recreational and cultural program? The problem of leisure is community-wide. Its solution will require the dedicated service of many individuals and many agencies.

Whether a church shall administer activities, local conditions will determine. One cannot generalize for a variety of types of communities. In a religiously homogeneous rural community, a single church may be all things—religious, cultural, social, recreational—to the people, and become a complete "center of life." In some urban neighborhoods with a scarcity of public leisure time facilities and leadership, some city churches have approximately met the full leisure time wants of their membership. But the typical city neighborhood has become heterogeneous, making it impossible for the church fully to satisfy its requirements in leisure. This is not to say that perhaps every church should not have

at least a minimum of social activities for its own people. Indeed, in every church there are some people who would have practically no "good times" unless the church provided them.

In cosmopolitan city neighborhoods with public or other leisure time opportunities approaching adequacy, it is an unnecessary duplication to launch an extensive church centered program. Such a mistake may be avoided by a careful survey of existing neighborhood and community programs. The provision of parks, playgrounds, swimming pools, field houses, bathing beaches, and the necessary leadership for them in the cities, has now become a part of recreation engineering and city planning. The acquisition of large areas of land, sometimes by condemnation and always at considerable expense, requires municipal action. It is not feasible for a church or a group of churches to administer such a program. However, they have the obligation to help create the sentiment that will result in the establishment of these needed play opportunities. In rural sections, however, a church is sometimes the direct agent for securing a playground, a park, or a library.

The industrial population, everywhere heterogeneous in make up, takes more kindly to non-sectarian community programs than to any others. Industrial leaders themselves, sensing this, are more and more giving encouragement to community recreation and reducing their own direct efforts to supply athletics, music, dramatics, and other activities sponsored by the factories.

School buildings in many communities stand idle several months in the year and are often shut up evenings. They

should be available for community use. The churches can help get them open but they cannot well administer programs in them.

Some churches conduct forums, lectures, and entertainment courses and do it successfully. It is an excellent leisure time service and very important if no other agency is competent and willing to take hold of it. Sometimes the church can demonstrate an activity and administer it temporarily until some civic organization more suited to handle it permanently can take it up.

To claim that all social recreation for young people shall center in the church is to go too far. It is too protective and too narrowing. The rich life which true children of the Master crave for men will not thus flourish to the full. Free it must be, but not only for Baptists; catholic, but not Catholic. Of the community, yes. For then it may have the flavor of different racial backgrounds and points of view, even of internationalism. Socially, Americans today are a group of nationalities living in compartments. If our leisure life becomes unfettered and constructive, who knows what a big thing culturally may come out of it?

Our abundant spare time is the opportunity to build a nation of happy, healthy, reflective, cultivated, God fearing ladies and gentlemen. We have the best chance any great nation ever had to become really civilized. At a dizzy height of material prosperity and power, we face the privilege of building an intellectual and spiritual civilization. What a vision to the followers of Him who said: "I am come that they might have life, and that they might have it more abundantly."

MOBILITY AND RELIGION

A. E. HOLT

WHEN Graham Taylor Hall of The Chicago Theological Seminary was completed the surrounding ground was bare, but in one month's time a lawn covered the ground, flowers were blooming on the shrubbery, and trees twenty feet tall were completely leaved out. The city does not wait.

At one time the church parish was laid out on the basis of the distance which an ox team could travel on Sunday morning. The modern parish is determined by modern transportation.

The newspapers are not only used for personal problems but also for the printing of sermons.

The movies give emotional outlets and in many instances may be thought of as administering the Sunday school lessons to the children of our generation.

Sears Roebuck has its Little Brown Church in the Vale and leads the farmers in their evening devotions.

In the past every virtue and every vice was personalized. The church itself was built on personal relationships. It is seeking to survive in a period of life which is being continually depersonalized.

Radio, newspaper, telegraph and the camera have completely demolished the moral security once based on isolation and innocence.

Will the lack of permanent intimate relationships leave undeveloped the finer distinctions of character which come with long time association?

Some one has said, "Isn't it fine that almost all Americans can read?" "Yes," was the reply, "but see what they read."

Will religion become increasingly un-

necessary or will the demand for church life return as human beings realize the need for a more stable and satisfying ministry than non-church organizations provide?

Is there a necessity for the re-discovery of the significance of personal experience as versus mere social experience?

Will our sense of propriety and of self respect demand that we shall turn for self discipline to groups known as churches which have traditionally given discipline?

In the past, religion has had a significant place in assisting men with the inner organization of life. Prayer meant the reorganization of personality. Will that day return in the city?

Such musing one must have as he surveys the fact of the mobility of modern society. If most of the data in this discussion is drawn from Chicago, it is to be looked upon as a confession and not a boast.

"The first quarter of the twentieth century," says Professor E. W. Burgess, "is marked by the rapid extension of new devices of transportation and communication. Transportation, although not, strictly speaking, communication, promotes social contacts both by accelerating movement and by determining the distribution of population. The older instruments of communication and transportation, as the railroad, the telegraph, and the newspaper, still remain as the basic techniques of our modern great society. But the telephone, the automobile, the motion picture, the radio and the aeroplane, all relatively recent inventions, appear as innovating factors in current social change."

The Chicago Association of Commerce thus summarizes the city's modern resources for transportation:

1,633 passenger trains carrying 274,371 passengers arrive at or depart from Chicago stations daily. This service is made up of 525 through passenger trains and 1,108 suburban trains. Of the total passengers 230,184 are suburban passengers and 44,187 are through passengers. The Rapid Transit lines operate over 217 miles of single track and carry 228,812,706 revenue passengers annually. The Chicago Surface Lines operate over 1,080 miles of single track and carry 874,242,057 revenue passengers annually. Chicago is rapidly developing a comprehensive system of motor coach transportation. During the year of 1926, 145 miles were operated over 26 separate routes. This company has 415 double-deck motor busses in service and carried 55,838,967 passengers in 1926. Fifteen large motor bus lines operate out of Chicago, from coast to coast and to leading cities throughout the United States.

"More significant," says Professor Burgess, "for social change in the period 1920-27 than the railroad transportation and the rise of interurban and street-car traffic, is the phenomenal growth in the rise of the automobile.

"The significance of this striking growth is that the automobile, more than any other device of transportation, has made for freedom of movement of the family and the individual. This mobility, however, is rapidly changing the social life of all communities, large and small. Thirty years ago rural and village contacts took place within the radius of the buggy ride; now they have been extended to the limits of the automobile.

"The primacy of the United States in automobile use may be inferred from the fact that, on January 1, 1927, according to statistics from the United States Department of Commerce, of the 27,650,267 automobiles and motor trucks reported to be in use in the world, 22,137,334 were registered in this country; Great Britain was second, with 1,023,651 reported. It is apparent from a comparison of the number of registered automobiles for other countries that the changes following upon motor transportation are more extensive for the United States than anywhere else in the world."

Despite the high concentration of Chicago's business area, the automobile is still an important means of local transport. The average number of people entering Chicago's loop district by passenger automobile between 7 a. m. and 7 p. m. is 325,524. In 1926 there were 317,433 licenses issued for passenger automobiles and 51,080 for trucks and delivery wagons. Taxicab licenses numbered about five thousand.

But fully as important as either automobile or railroad will be the new de-

velopments due to aviation. Air lines out of our large cities connect them with every important center. The dramatic episodes connected with the trip of Lindbergh thrilled the reading world of every nation. Even the multitudes assembled at the world's greatest prize fight stood for a moment of silent prayer that the first great venture across the ocean might be a success.

Parallel to the increase in means of transportation has come the increase in means of communication.

"The invention of the telegraph," says Professor Burgess, "introduced a series of actual changes in the means of communication itself. The total number of telegraph and cable messages increased from 91,655,287 messages in 1902 to 191,121,333 in 1922.

"The invention of the telegraph led to the reorganization of economic, cultural, and political society upon the basis of the practically instantaneous transmission of news. With the establishment and development of the ocean cable telegraph systems, the daily newspaper brought its increased circle of readers into the realm of world events. The motion picture and the radio, with their rapid growth in recent years, have given the public a sense of intimate and realistic participation in national and even world affairs that had previously been remote or unknown.

"While the telegraph has become the indispensable agency of public communication, the telephone performs the role of facilitating personal intercommunication. The telephone call has become an essential part of the life of the person, not only in social relations, but also in business transactions, both in rural and urban communities.

"The telephone, in its widespread popular use, is peculiarly an American institution. On January 1, 1926, the United States possessed 60.96 per cent of the number of telephones in the world. In 1925 the number of telephone conversations in the United States was ten times the number in Germany or Japan, twenty times the number in Great Britain and North Ireland, and nearly thirty times the number in France. Like the automobile, the telephone is another instrument of personal mobility, but in the field of long distance conversation rather than of physical movement."

Chicago has 1,065,356 telephones—25.7 phones per 100 population—or more than there are in France, Italy, and Spain, or Greece, Portugal, and Norway combined; more than there are on the continents of Asia, Africa and South America. Over

three million local messages are sent over the Chicago telephone service every day. Chicago's telephone plants represent a capital investment of over \$150,000,000.

And now we are informed that 7,500,000 American homes or about one-third of all of them have radios. Fifty-three per cent of the farmers of McHenry County, Illinois, had radios and listened to church services some times on Sunday.

The significance for religion of all these devices for communication and transportation is well illustrated by this story recently related by Professor Kincheloe. It is a description of a recent trip to the country.

"The very trip itself is something of a symbol of our increased mobility. I moved out of Chicago life after a day's work on Saturday and was back to work Tuesday morning. Sunday morning we went to church in a village. The church was without a minister. The young preacher, who spoke, was trying out before an audience of 22 people. This was a Disciples Church which has communion each 'Lord's Day.' One man waited upon the congregation. He carried both the bread and the 'wine' as the preacher called it. Two or three accidents occurred as the deacon waited upon the small group. Every one was embarrassed. The entire service was an impoverished one from a ritualistic, or emotional or intellectual viewpoint. My friend and I made no remarks regarding the service as we departed. I was a guest and for once kept quiet. Upon arriving at the home where I was being entertained, Mrs. Burns said, 'Well, how was the new preacher?' Dr. Burns answered, 'Not much force.' As he did so he turned on the radio and remarked, 'Let's see if we can't get something.' Upon 'getting something' he said, 'Now we shall have some gospel.' We sat in silence and listened to a deep toned, well modulated voice of a preacher in New York City. Dr. Burns remarked, 'That man can think.' We had all the trimmings of a service, Scripture, prayer and beautiful selections from the choir. To make a long story short, I want to quote a sentence from Mrs. Burns's conversation on Monday evening, before I took the train.

"She said: 'I wonder what is going to happen to our church if we keep up our peculiar practices. Are they all necessary according to the Scripture? We can't join with any of the other churches and keep these practices.'

"If I had made any such suggestions a few years ago, I know what would have happened. I would have been branded as an 'unsound theologian.' Now this lady is beseeching me to find a scriptural way to permit her to enjoy

religion with the community. Now it happens that I know what that church and that family have been fed up on from their pulpit. They have not been contaminated by unsound theology. In fact, ever so often this theology has been reinforced by evangelists who have preached what they have called the 'full gospel.' Something is happening to her sectarian attitude in religion and she has not been contaminated by a theologian."

The effect of this extreme mobility on the city church is reflected in these excerpts from a report on a west side church in Chicago. The hotels referred to are all in the neighborhood of this church.

"Hotel Alcazar was erected in 1925 on the corner of Sacramento and Washington Boulevards. It has 200 rooms with an average of 150 guests. The average stay of these guests seems to be about three or four months, according to the proprietor. He reported to the Commissioner of Public Health that he had 20 guests that stayed a year or more. Regardless of these discrepancies and coupled with the fact that he rents his rooms by the week one can see that his guests are a transient group.

"The Graemere Hotel is on Washington Boulevard and Homan Boulevard, facing Garfield Park. It contains 254 kitchenette apartments. Its report to the Commissioner of Public Health for 1927 said that one-third of its people were transients, staying on an average of four days, two-thirds of its people were permanent, averaging six months. It has on an average 200 to 225 guests.

"The Rossette is located at 2847 Washington Boulevard. It was erected in 1926. It has 59 rooms which the clerk said were usually full. He said that they had 30 permanent roomers, meaning by this that those who stayed over a week were regarded as permanent.

"The Hotel Sacramento was opened October 1, 1927. It contains 100 rooms. The owner said that they averaged 125 guests, of whom 75% stayed on an average of three to four months. This hotel is located on the corner of Jackson and Sacramento Boulevards.

"It is clear from the foregoing statements that the guests at these hotels are more or less transient. Whether the churches can reach them or not is another question. As yet only two of the churches in the district assured me that they each had one family living in these new hotels."

What can the church do about it?

It is evident that the successful modern church can place a minimum reliance on former custom, habit and natural inclination. Its ministry must be intensely personal and evangelistic, a ministry calculated to *help people form new habits.*

Ministers who identify themselves with communities, who "dig in" and become known to the people as helpful men, are winning a following in spite of all obstacles. The churches with an outstanding message stated in a vigorous way are winning. The "luke warm," as of old, are being cast out.

The loss in church membership due to the mobility of modern life suggests that successful city churches must be large enough to develop sufficient social momentum to overcome the natural loss. If the mobility of a community is 25 per cent and a church of 300 members shares in the mobility it should gain 75 members each year or it is a dying institution.

The church can seek to understand these population shifts and take account of them. A shift does not always work to the disadvantage of a church. Note the growth of the Catholic Church when the new labor supply was from southern Europe. The largest churches in Chicago are Protestant churches filled with our most recent "laborers." In the Calumet area the American born labor in some industries, since the war, has increased from 25 per cent to 42 per cent of the total. It is entirely possible that we are entering a period which will be as significant for urban Protestantism as the last twenty-five years have been for Catholicism.

The second profitable line of action in the face of this excessive mobility is to distribute the strain of it. No church caught with the population shift against it ought to be left to bear the burden alone. No church ought to be allowed to enjoy the advantage of a population shift alone. The strain of social change should be distributed throughout the cor-

porate church. We believe that city missionary societies ought to be called equalization societies. Here lies the logical reason for some kind of an equalization of ministers' salaries. Perhaps the Presbyterians of Scotland have something to teach us at this point.

The third line of profitable action is to be a vigorously useful church which people dislike to leave. We can point to churches in Chicago where the average mobility rate of 45 per cent has been reduced to 25 per cent because people cling to the neighborhood where they worship.

The fourth attack on mobility is an indirect one but nevertheless it is effective. The church can encourage those social measures which stabilize populations.

Labor unions reduce mobility. Cooperative apartments reduce the number of those who move. Home ownership makes for permanent identification with cultural institutions. The minister has good reason for encouraging people to believe in all of these.

A fifth item of the policy of the church directed toward meeting the excessive mobility concerns publicity. Publicity which is appropriate and compelling, is a necessity. The church must be the place of easy friendly contacts.

In conclusion, there is no evidence that the strain of modern life will leave people without the need of religion. There is abundant evidence that the multiplicity of adjustments will call for an increase of inner strength to make these adjustments. The church which knows how to increase the inner resources of people will have a larger and not a smaller place in the future.

THE POWER OF THE PUBLIC LIBRARY

ITS BEARING ON CHARACTER TRAINING

L. L. DICKERSON

"**R**EADING is to the mind what exercise is to the body," said Sir Richard Steel, "as by the one, health is preserved, strengthened and invigorated; by the other, virtue, which is the health of the mind, is kept alive, cherished and confirmed." The erudite Sir Richard implied in this statement the reading of good books, for the reading of that which is unwholesome and corrupt brings health and virtue to no one. It is not the reading of books that matters, but the reading of *good* books. Reading, like other instruments of beauty, can become an agent for all that is evil if it be misused. This is Emerson's meaning when he says, "Books are the best things well used; abused, among the worst."

Men thought, after the invention of the printing press, that the mind of man was to be set free at last. "Teach men to read," they said, "and they shall inherit the earth." But the dream has not come true for, while the universal use of printing has released man from ignorance and illiteracy, in many cases it has bound him slave to the mediocre, the false, and the vicious.

Who can observe, at evening and morning, the rows of youthful workers seated in subway and elevated trains, their hungry eyes devouring cheap newspapers, magazines and tabloids—the "penny dreadfuls" of America—without realizing that in spite of home, school, church, and library, we adults have failed the youth of the country. It is the fault

of adults that youth seeks color and romance in these blatant and cheap papers which foster a love for the palpably false and sensational. We have failed to give them true color, true romance, and have forced them to seek the false as substitute. We have been too much occupied in choking them with facts, teaching them how to earn a living, stuffing ready made standards of emotion into their souls, instead of communicating to them some belief in truth, some faith in their power to discover it for themselves. We have not loved them enough. We have not shown them the power of books in spiritual release.

The Milwaukee Vocational School has prepared a challenging monograph on the reading interests of seven thousand young workers attending the school, boys and girls who are over fourteen years of age and under eighteen. The directors of the survey made an inventory of the reading which the students had done during a period of six months prior to the investigation. This inventory, together with the questionnaires answered anonymously by the students while in the class room, determined, to an accurate degree, the quality of the reading of this group.

Three sources of reading interest were studied and compared—books, magazines, and newspapers. The survey shows that the newspaper, and in particular the sensational newspaper, leads the list in point of interest.

The magazine holds second place, and both boys and girls list as their favorite magazine one of the most sensational and lurid type which lays a false and exaggerated emphasis upon the sex interest. Books hold the least interest for these young readers, and one-third of the titles listed as favorites are not included in the book collection of the Milwaukee Public Library because they are considered unfit for circulation, either from the adult or juvenile book shelves.

Here is a sample of the reading of American youth in a city which is well served by its public library. The condition is augmented in cities which are without library influence, or in which the library does not reach the majority of the people.

Realizing that the pupils of the school were in dire need of some direction in their reading, class room libraries were established by the school authorities and the books were supplied by the Milwaukee Public Library. School rooms were equipped with book cases and a carefully selected collection of books was made easily and invitingly available. Those who wished to read for credit were given some recognition of their reading, but reading for credit was entirely voluntary, the purpose of the experiment being not credits but the reading of good books. This plan of putting books into the very hands of the boys and girls brought about, during a period of five months, a definite improvement in the quality of the students' reading. Teachers reported that magazines of the lurid type were less in evidence than formerly, and that the manners of the children were being influenced for the better by the books they read.

Note the attitude of boys in the upper grades who *themselves* found books they liked in their school branch of the public library. They made their own list of favorites and in it we see *The Boy's Life of Roosevelt*, *King Arthur and His*

Knights, *The Man Without a Country*, *Oliver Twist*, *Tanglewood Tales*, *Treasure Island*, *Wild Animals I Have Known*, *A Christmas Carol*, *Kim*, *Captains Courageous*, *The Merchant of Venice*, and *Gulliver's Travels*.

If boys and girls are reading poor books, it is generally because those responsible for youth have not made a sincere effort to present good books to them with understanding, humor, and conviction; and more's the pity, for good books rank with the greatest of all teachers. They teach virtue with a master technique; they present truth with subtlety and grace. They demand nothing of the reader save that he read with understanding. Robert Louis Stevenson says of them, "They repeat, they rearrange, they clarify the lessons of life." All of the intangible yet mighty emotional forces that move men's minds and influence their behavior are to be found in books. Once they penetrate the feelings of the reader, they are one of the strongest powers for the creation of what Santayana calls an "aesthetic sensitiveness," that response to whatever is noble, beautiful, and true; that desire to build one's own life after a like pattern.

Santayana says that this aesthetic sensitiveness "is properly called moral, because it is the effect of conscientious training and is more powerful for good in society than laborious virtue, since it is much more constant and catching." What is nobility of character but the result of an aesthetic sensitiveness, a desire to live an aesthetic life? These desires are stimulated by the catching, subtle, and unconscious flow of influence, throughout all our lives, which we get from books as well as from a thousand other sources. Whence comes our attitude toward life? How have we built up our ideas of right and wrong? Was it by precept and example? Was it by laboriously copying the model specimens from the copy books or memorizing a given

number of lines from Longfellow or Thanatopsis? It was by no such simple and direct methods as these, but by response to infinitely more subtle and complex stimuli; by casual remarks made by our mothers or someone else whom we loved and admired; by the sound of a song, or the sight of a tree or bend in the road which brought us a sudden realization of an aesthetic experience, or possibly by finding for ourselves and by ourselves a character in a book who met life as we dreamed of meeting it.

These unconscious and unheralded experiences, which seem slight in themselves, are in reality the very stuff of which our characters are made, and become part of our emotional life; they are the forces which are found in the great books of the world, since they are the essence of creative art, as they are the source of emotional experience. And who nowadays questions the influence of the emotional life on character!

Small wonder that wise parents select good books for their children and then leave them alone with them, in order that they may discover for themselves the beauty and truth of life, letting them weave this grandeur into their own lives. The librarians in children's rooms of public libraries have learned to know the power of good books upon the minds of children. They wisely set their snares of hero tales and high adventure, and they are filled with secret laughter when boys are caught and held fast by King Arthur or Cuchulan and go about with gleaming eyes. But the gleam is deeper than the eye, for boys and girls who have learned to respond to the influence of good books reject, of their own accord, the inferior pieces of writing.

But books also have potency in the lives of men and women who discover them for the first time in their lives, after they have grown up, and the fact that childhood has been deprived of books is no barrier to their happy com-

panionship in later life. Men and women who have been unaccustomed to books in their childhood have learned to turn to them for information; for knowledge of their trades, their occupations, and for the pursuit of their hobbies. In short, they learn to use books for their own ends, and having acquired the habit of seeking them for definite knowledge, could they not learn to turn to them for inspiration and counsel when the crises of life are met?

Theodore W. Koch, Librarian of Northwestern University, in his little book, *Reading, a Vice or Virtue*, says "The fact that what books give us is reflected in our actions, was dramatically illustrated by the man who, after reading Bojer's *Power of a Lie*, went to a friend whom he had defaulted and paid back every cent of the money he had stolen, with interest running over a period of fifteen years. This story of the ramifications of a lie had taken hold of his very soul."

Within my own experience, there is the story of Otto. Otto was a prisoner in a state penitentiary. He had been given full sentence for his crime, stubbornly refusing to reveal his name or anything about his family. This effort to save his family from any knowledge of the disgrace he had brought upon them resulted in his prison life being one of great solitude, for he received no letters from the outside world. Somehow a librarian was told of him and she undertook to write him letters about her work in the library and any news which might interest him. Then he began to read. He read whatever he could lay hands upon and welcomed the magazines and books which the librarian and her friends sent him occasionally. Although she told him that he need not reveal himself or his mind in any manner in his letters to her, yet he did reveal himself in many ways, and she could watch the growth of his reading, and the force of its influence

upon him. He reported that by good behavior he had won the office of secretary to the chaplain. This meant an extra hour of reading each day, since he was allowed to burn the light in his cell an hour longer than other prisoners.

"I never knew there was such a thing as the world of books," he said; and towards the end of his term he wrote: "Prison has done for me what it should do for every man. It has made me over and I am ready to take my place in society as a result." That there was stern and splendid stuff in this man is indicated by his consistent determination to spare his family's pride, but his adjustment to society, his realization of the right way of thinking and living, came through his reading. If he had discovered life through books at an earlier time, he might have found himself before the bitter experience of prison.

In Switzerland there lives a Russian scientist, Dr. Roubakine, who is putting the effort of his mind and training on the study of books in their relation to the individual and the individual's conduct of life. He says to people who believe in the power of books, "study not the words, but the psychic effect which they produce and that relation to reality which they either dim or bring to light." He believes that literature, as well as the production of books in general, is but one of the branches of psychology, and that by studying the effect of the books upon the reader, we can gauge that reader's temperament, the quality of his emotion and mind, and knowing this, we can lead him to those books which will fit his need.

There are numerous and complex ramifications of a man's mind and emotion, of course, and the problem of fitting books to the reader after this scientific fashion is a problem to be worked out by a group of scientists and psychologists. But the basic truth of Dr. Roubakine's premise is simple enough to be understood. Many of us have had the experi-

ence of coming upon a passage in a book which profoundly moved us and spoke to us as though it were written for us alone; life became immeasurably richer and forever different. If this experience were made possible for everyone, if more people learned to turn to books for inspiration, books would become more generally one of the greatest influences for good, and a source of mental and spiritual health and development.

This is the problem upon which Dr. Roubakine and his associates are working, but it is only the beginning of a psychological study. Meanwhile, the public library is striving to get the better books into the hands of people, and is more and more emphasizing its service to the individual.

The public library has no little share in the work of building character, since it is the one institution which deals with these great forces, books, largely to the exclusion of other things. It stands with the home, the church, and the school as an agent for the interpretation of life and the worth of character. Moreover, in one way the library has a great advantage over other institutions, in that it is entirely voluntary and undenominational. It asks no questions of any man, except "How can I serve?" It demands nothing in return for its service. It has no prerequisites of creed or belief, and it sets up no pedagogical or academic standards; it is not a clinic in which the individual is dissected for the benefit of psychological research. All of these things are good and necessary in their place, but the very fact that they do not exist in the library is a source of that institution's strength and influence. The library deals with intangible, spiritual qualities which lie in books, and these must be made accessible to the people, without social, economic, educational or doctrinal barriers, without propaganda, without a self-conscious effort to uplift and censor.

Requiring little of its patrons, the library receives, paradoxically enough, a rich return of trust and appreciation. Any librarian soon discovers that she learns more of the inner consciousness of men and women, through her almost casual exchange of remarks with borrowers in the library, than many a person who searches for it with notebooks and pencil and psychological paraphernalia. Here, in the library, men and women feel at ease; they speak out, and, if they have a mind to, reveal themselves and ask for help. They are, in turn, ready and grateful listeners to the librarian who talks to them from her own belief in books, with no idea of uplifting them, but simply because her own enthusiasm will not let her be silent.

This influence of one individual upon the other can not be measured adequately, but occasionally it is reflected in such tangible things as statistics. One librarian, noting a decided increase in the circulation of poetry, made an attempt to discover the source of this interest. He found that the assistant who came into contact with the adult public most constantly was herself a lover of poetry and that she had unconsciously but effectively spread the infection of her own enthusiasm.

The individual's interest in the individual is the basis of all real teaching and all lasting influence. The public library is preeminently the institution best fitted to foster an appreciation of the Socratic ideal of teaching, for the library is predicated upon the belief that it must not only be the source of supply for books, selected from the best of the world's literature, but it must also act as intermediary between the book and the individual who seeks help. It must devise ways of getting the right book to the right person at the right time. This is its greatest opportunity for developing the individual.

To this end and in connection with library projects for adult education, public libraries are inaugurating a personalized service, which is taking form in the appointment of one or more of the ablest members of the staff as readers' advisors. It is the duty of the readers' advisor to talk with readers who want advice about their reading; to recommend to them the books which will best answer whatever questions they propound. With the beginning of this service in some of the larger public libraries, a variety of persons have come to the desks of the advisors asking for help, wanting to learn, wanting to improve and develop their minds and their characters.

Much of the reading recommended is in answer to direct requests for definite knowledge on subjects concerning their jobs or occupations. But there are also numbers of people asking for those elusive qualities which feed the spirit, such as the deaf and dumb girl who came to the library in search of something which would enable her to share in the joy of a complete life, some compensation for her handicap. She found it in poetry, to which she was introduced by an understanding librarian. To the desk of the librarian and the advisor come many a seeker for beauty, and here and there, amid the reports of librarians, there gleams a little tale that makes the heart strings sound. A young girl, waitress in a drab restaurant of the mill district in a steel city, finds in some of the old fairy tales which she reads at the library, compensation for the drabness of her own life, and a fine ability to invest one armed chairs and dirty crockery with a symbol of her own.

This is surely a beginning in the direction which Dr. Roubakine has pointed out. The library has not developed any scientific methods of procedure in education. The service is based on the intuitive understanding of the librarian, on

her love of books and knowledge of their power, and on her love of humanity. No standardization of this service has come into being. Perhaps this is the reason for its success in a world too greatly standardized. The advisor looks upon each person that comes to her desk as an individual, different from every other individual in the world. She interviews the person leisurely and wisely and they talk books.

Let any two people talk together of books, and barriers come tumbling down. The interest and sympathy of the advisor in the individual is an incentive and inspiration to pursue through books and reading the things of the mind and spirit. When existing libraries have developed this service to the fullest, and when districts which lie without the influence of libraries are served by county or city library systems properly supported and staffed, then the library can rightly take its place as an educational institution of the first mark and as a factor for the dissemination of spiritual qualities.

Libraries are heeding the call. They are taking their places in the educational and spiritual life of communities. For the thousands who have not had the advantage of formal education, for the many who have grown up outside of any church or religious training, for the continuing and continuous education of all others, stands the public library, offering ways to knowledge and devising plans of study for the willing and the eager.

It stands ready also to cooperate in any way possible with all institutions that need books: with church and school;

with labor colleges and classes in settlements; with Y. M. C. A. and Y. W. C. A. groups; with any group that is reaching out for better ways of life. Counselor to the community and to the soul of man! These words might well stand above the doors of libraries, and they apply also to the librarian within. Her task is that of "advice and counsel," whether she is talking books to groups or individuals, or whether she is charging books, on Sunday morning, in the lobby of the church because the minister has asked that books which bear upon his sermon be made accessible to the congregation.

At the World Federation of Education Associations meeting in Toronto last August, the adult education section passed several resolutions which had as their theme this one subject—the necessity of getting to all citizens, both in cities and in rural districts, the literatures of the world. In the body of the resolution there appears the following tribute to the power of literature. "These great literatures have in them the correctives as to the value of life which are needed in order to build up permanent communities of intelligent and happy people, which tend to strengthen the intellectual and spiritual qualities of their characters and thus keep alive in their minds with growing force as they become older, the great ideals of honor, truth, and justice, on which ideals contented community life, safe, national, democratic life and world peace, must finally depend."

Great books have the power to do all this and more, and the public library is working toward this end with high hope and rich assurances of the possibilities.

THE RELIGION OF THE UNSUCCESSFUL

WM. AYER MCKINNEY

DOES the laboring man worship? Has his attitude in this respect altered?

To answer these questions we must first define worship. We do not limit the discussion by any means to public worship.

The laboring man does not, generally, continue to worship at the dictation of some one else, be that some one else priest, or lord of the manor.

He is measuring spiritual values more and more by the standards of living he can enjoy, by the quality of leisure he may have, by the equities of the immediate group of which he has first hand knowledge.

Our industrial system is the most important thing in his environment. His life meets it every working day. It makes him conscious of an enmity toward the finer qualities of his soul, surrounding, attacking, and constraining. This is worth a brief elaboration, in which we shall speak of the "average worker", knowing, of course, that not all working men conform to the "average."

Our modern industrial system has taken away from the average worker his economic security. His "job" is in constant jeopardy. His margin between income and outgo is insufficient to permit reserves against emergencies. No one who has not lived close to labor can imagine its sensitiveness at this point. He may lose his work at any instant, through forces utterly beyond his control; by the turn of the business cycle, by the whim of a foreman, by a change

in styles, by an altered notion of the proprietor of the business, by the inefficiency of a sales organization. Let the orders in a factory begin to slacken for any of these reasons, though the information be guarded ever so jealously, and somehow the worker's output will immediately decline. Can he be expected to hurry his work when he is haunted by the fear that when this lot is finished, employment may end? When he is facing the problems of food for the family, shoes for the kiddies, the eternal rent, and possibly doctor's bills, how can he, in face of such possibilities, be stimulated to yield a "fair day's work for a fair day's pay"? With worry gnawing at his soul, because he sees his job and his pay slipping away, can he be expected to practice self-discipline enough to maintain his output?

Our modern industrial system has also substituted force and monotony for spontaneity. There are repetitive operations where a worker is sewing by machine a few stitches in one part of a shoe, where he puts six nuts on six bolts and fastens them down while an automobile motor is passing on a constantly moving belt, where cast printer's type in an indiscriminate pile have to be picked up and placed on end in an orderly fashion; and such operations occur hour in and hour out, day in and day out, week in and week out. Such repetitive operations are not calculated to lend joy and buoyancy to daily tasks. Time studies, speed standards, and piece rates have put behind these kinds of work a force and drive

that constitute necessity. Then there is the ever present threat of someone else eager for the job, if the present worker does not fill it. As a result his soul is harrowed by monotony and fear.

Again, our modern industrial system has taken away the old pride of craftsmanship. The materials with which a man works are established by a corps of engineers through laboratory analysis, bought by a purchasing agent on predetermined specifications, put into stock by a receiving clerk after test and count, requisitioned out by the auditing department and routed to the job by a schedule as intricate as that of a freight traffic manager. The precise operation to be performed is defined by blueprint. The tools with which the cut is to be made, the revolutions of the machine, the speed of its feed, have all been set up in advance by a planning department. The same group by motion studies has said which end of the material is to be grasped by hand, whether by the left or right, and just where each finger is to be positioned. The mechanical devices by which the material is to be held in the machine while the cut is being made are precision instruments, each built at a cost of perhaps hundreds, sometimes thousands of dollars. Nothing is left to the judgment of the individual workman. He is but a cog in the wheel, reduced to the level of the machine he operates. Why, then, should he have any pride in craftsmanship? He has no opportunity of better work than his neighbor; it gets him no better pay. Even the foreman has no compliments to hand out. The best thing to hope for is a minimum of spoilage; and concealment, if possible, of any that does occur.

I do not mean to say our modern industrial system has not its benefits. It is easily recognized that the standard of living has risen as a result of it. The workingman has his auto, his radio; his

wife goes shopping or to call in silk stockings; his children at least go through the grade schools and may follow on with continuation schools. These are undoubted gains. But "what shall it profit a man if he gain the whole world and lose his own soul?" is the searching question of Jesus that we as Christians must face.

For all these things the worker has paid a tremendous price and that price has come out of his soul. In addition to his loss of economic security, spontaneity, and pride of craftsmanship which would tide over many difficulties, he has forfeited any sense of proprietorship such as he had when his shop was a room in his house, when he was both master and craftsman, buyer and seller, and when he had a personal freedom of spirit he no longer knows. Has the result been worth the price?

Not only has he suffered these heavy losses but he has seen those who have wrung them from him gain in the very points where he has lost, and he has seen them snap in his face the luxury and extravagance resulting from these gains and with an insolence which he resents. What self-respecting man would not?

He reads in his paper of the stock of the corporation for which he works soaring to unprecedented levels. He reads of huge profits on that stock taken by men who have never contributed ten minutes of thought or effort upon its management or to its labor. He reads of these profits spent on regal furs and baubles to enhance feminine beauty. He learns of orgies, at which as a fellow citizen he blushes, which have cost a king's ransom and which he feels are made possible by the sweat of his brow.

When he utters a protest and, recognizing his own weak impotence, calls on his fellows to unite with him in protest, he finds himself denied the right of co-operation, though he finds the massed re-

sources of stockholders, of business associations, and of bankers against him. Even the savings banks and insurance companies, built up in some part by his own savings, place the influence of their resources behind his opponents. When he employs expert spokesmen to plead his cause he finds that his employer refuses to treat with them; though the employer in turn avails himself of paid experts, engineers and lawyers, without stint. If the issue comes to an outbreak of force, he is charged with being the aggressor, though he often feels that he has thus been maneuvered into a false light.

And now comes the saddest thing of all.

He reads of vast munificence and philanthropy of men ofttimes in churches and bearing the name of Christian. Every sort of splendid and glorious thing for the good of humanity is richly endowed in Christ's name; but as he reflects, he realizes that these benefactors of humanity are the same men that he has come to look upon with bitterness and hatred. He knows that the gifts they make are the profits on his labor. And his hatred of them joins with it some sense that their churches and their Christianity are party to their conduct. With that conclusion there arises a barrier of enmity toward the Christian church which even shrouds, at times, the figure of the merciful Christ.

As a result of such a situation the laboring man has grown indifferent, if not hostile, to the church, and has let his personal worship and his inner spiritual life suffer immeasurably in consequence. But this is not irreparable. The same soul hunger exists in his breast as always in the human heart, and as always there is but one divine satisfaction for it.

The need is to point out that these sins of our age are committed not in behalf of the Christ but against him. Can

any think that this is the way of him who rejoiced in the lilies of the field and the birds of the air because their lives are free from concern about petty things; who took a little child and said, "Except ye become as little children ye cannot enter in"; whose public ministry began with the announcement that the poor should have good news preached to them; who became the friend of the ostracized; who said, "Come unto me all ye that labor and are heavy laden and I will give you rest"? Could he devise a system to crush men's souls? Would he stand silently in the midst of a civilization that exploits men and debases personality? Who can imagine it? To our shame we have sat in our churches, have listened to his words and sung hymns to his praise and gone out to ravish his little ones. We say, "When saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" And he answers, "Verily I say unto you, inasmuch as ye did it not unto one of these least, ye did it not to me." And we have already been sent away into eternal punishment. This is the very spiritual impoverishment from which we are suffering today.

Once we masters of industry come to the feet of Jesus and make our industrial plants measure up to his standards of gentleness, sympathy, and love, the laboring man will return to worship both private and public.

But we are afraid to trust Jesus and say he lived in another age, or spoke in parables, or was not a practical man of business, or any other thing to sear our souls against the searching of his spirit. But everyone of us knows in his innermost soul that his call is to us to follow wherever he leads, and if we had faith but as a grain of mustard seed we should know that following him in industry would lead us out of the terrible mael-

strom of modern life as nothing else could.

Personally, I believe that Jesus' way of life in industry is the one thing that can secure for us a return of the laboring man to the church and bring to this large section of common life the return of a great spiritual urge. It is the one thing that will relieve trades unionism of corruption and thuggery. Give the human spirit freedom from economic fear and it will leap upward. Give labor joyous spontaneity and it will deliver the output. Release the creative impulse, the spirit of craftsmanship, and there will be plenty of initiative. Give a sense of proprietorship and participation in just rewards and men will be men of the sort we desire.

This freedom that Jesus will give the working man does not mean the bondage of his employer. Dictatorship, even the dictatorship of the proletariat, by its very terms is a contradiction of Jesus' way of life. When the poor heard him gladly he did not forego the companionship of Matthew, or Zaccheus, or Nicodemus, or Simon the Pharisee, or Joseph of Arimathea. Even with the rich young ruler the consideration was to put first things first; and that riches were unalterably first with that young man is proven by the fact that "he went away sorrowful." But even with his riches Jesus "looked upon him and loved him."

And freedom from worry over material things is just what Jesus came to bring into human life. "If the Son shall make you free ye shall be free indeed." "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." "I am come that they might have life and that they might have it more abundantly." Take Jesus into industry and it will get the impulse of a dynamic that will make the progress of the last quarter century seem slow. And this progress, instead of being spir-

itually depleting and impoverishing, will replenish and rejuvenate men's souls.

And just as the East Indian or Chinese who have rebelled against Christian civilization when it means Westernization, but revere the Christ when he stands unscreened, so the laboring man and labor organizations are ready to uncover and stand in reverent worship before him when he has been rid of the incrustations laid upon him by an acquisitive society and an apostate church.

The late Arthur Nash once told in public of his first announcement of his Golden Rule policy, when he arbitrarily doubled and trebled wages in order to make them livable, little thinking the business would survive the increase. An Italian foreman after the meeting was heard to say profanely but very sincerely, "I'm damned, if I don't think he means it."

In a personal conversation Mr. Nash once told me that a firm of public accountants auditing the books of a Cincinnati competitor inquired about prevailing wage rates in the city. On learning that they were the same in all except the Nash shops, where they were fifty per cent higher, they inquired, "How can he pay such rates and survive?" The reply came back promptly, "Because his men give him double the normal output."

I blush to think how short a way we have gone in applying Jesus' way of life in our own little business in Chicago, Speedaumat Addressing Machinery, Incorporated. Yet the very trifling application of it already made has been utterly convincing to me not only that it will work, but that it is the only thing that will work the redemption of industry. Theories of economics and social programs are sometimes calculating and self-centered, and are apt to be cold and mechanical. They are imposed from above and lack the sacrificial spirit. But

the way of Jesus is cooperative, democratic, self-evidencing. Entered into sincerely, it will work a revolution.

I myself have seen it win the union's business agents to a recommendation to the men to buy stock in the company. I have seen its spirit of conciliation dissolve the threat of patent litigation and win the rights under question. All employers of union labor know that the ugliest kind of labor quarrel is one between two unions disputing the question of jurisdiction. Yet in a jurisdictional quarrel I have seen what seemed to me to be Jesus' way of life in industry result, without a strike, in one union's withdrawing its claims and the other union itself absorbing the increased costs to the employer resulting from the adjustment. I have seen corporation lawyers working devotedly and interestedly to express Jesus' way of life in the legal ramifications of a company's charter of incorporation. In any company with which I should be identified and in which I could be articulate, I should like to see the purpose to follow Jesus' way of life expressed thus corporately in some such way as it seems to me to be with us, where it is expressed in part in the preamble of our charter, as follows:

"Amidst the selfish struggles between classes of men, such as employers and employees, brain workers and hand workers, capital and labor, producer and consumer, seller and buyer, no higher or more potent unifying and cohesive force has ever come into the world than through Jesus of Nazareth. It is, therefore, the desire of the owners of this business to make it an experimental laboratory for the practice in industry and commerce of Jesus' Way of Life. This does not presume that Jesus' Way of Life in industry is as yet fully known, but does declare that the honest search for it is to be the controlling motive of this business.

"This means primarily that the largest possible opportunity shall be afforded at all times by the business for the highest development and expression of every individual personality coming within its influence. It means that men are of more value than things and that in this business men shall not be exploited for the sake of profits and that one or more individuals or groups, party to the business, shall not be taken

advantage of for the selfish benefit of one or more other individuals or groups, whether investors, management, suppliers, customers, supervisory, desk or tool workers. In the matter of competitors the highest service to society as a whole (including the individuals engaged in this business) shall be the controlling motive."

But most and best of all, have I seen the hearts of laboring men respond anew to the way of Jesus in an occasional meeting on our shop floor. One such time was on a certain Good Friday, following a series of weekly meetings in which had been presented and discussed the relation of one part of our business to another and the necessity of cooperation and mutual consideration. On this day it was pointed out that while we had been talking about fair play and the square deal this idea was not new, that it had been taught nearly two thousand years ago by Jesus, who had found his friends disputing as to which was greatest. He reproved them for imitating the rulers who lorded it over their subjects and relied upon force, and then said, "Not so shall it be among you, for whoso would be first among you shall be as him that serveth." It was pointed out that the idea was unpopular then as now, particularly with the established order. But Jesus believed it tremendously, and paid his life because he would not yield the principle, and in so doing he made the first Good Friday.

On that shop floor that day there was no organ with its sacred melodies. No colored light beamed on us through stained glass windows, the speaker was not frocked, and the shirt sleeved congregation sat in no pews. Indeed among us were many of the Roman communion, men of no communion at all, and perhaps some accustomed to worship in the synagogue. But in the midst was the form of one like unto the Son of Man; and no preacher in his pulpit ever had back from his pews a more intense or reverent response.

It would be going too far to predict that when Jesus' spirit controls industry there will be nothing left to do in the family, in the hours of leisure, and elsewhere. But it does not seem too much to say that industry, to which the working man gives nearly half his waking hours, from which he gathers his own and his family's economic existence, the field of his most annoying irritations,

and in which he might give himself his fullest self expression,—that industry, above all else in his life, is capable of disclosing to him better than aught else a kind heart at the center of the universe and a loving Father caring for the world's life. When he sees that he may be depended upon to sing his psalms of praise and to join his fellows in reverent worship.

THE RELIGION OF THE SUCCESSFUL

WILLIAM L. BAILEY

IT MAY, perhaps, be taken for granted that this country of ours, among all modern lands, best exhibits the phenomena of what is called Success. There are, it is true, in the still newer outlying countries of western civilization, evidences of a success more banal. One thinks of various parts of South America, and their ultra-metropolitan cities outstanding upon a very primitive background. Here with us, success may be said to be modal, the custom of the country. This has been, and still is, the most favored of countries nationally, and even generally for the great mass and the various classes of its people. The best in modernism is exhibited here. Mechanics, science, and wealth are in their heyday. American life is, therefore, very revealing as to the religious implications of worldly success.

For a number of reasons, however, religion in the United States has displayed no phenomena of striking general significance. An early Protestant monopoly has been progressively shared by Catholicism. A few divergences in sectarianism have attained significant proportions. But, generally speaking, religious history has not been amaking with us. Our religious developments

have been largely a matter of heritage, fairly decently maintained, but at no point, probably, having the same vital significance for national or personal life as in other modern lands. It is possible that this is making religious history—an eclecticism which may end in a virtual anonymity for religion.

Be this as it may, it is, at the same time, evident that a national soul has been developed to a considerable degree of definiteness. Witness, for example, our almost uniquely outstanding and outspoken persistency in non-recognition of the Russian experiment. Almost alone among the more important states of the modern world, we continue to affirm our national adherence to principles of civilization which make intercourse with a nation not accepting their validity impossible. We are dogmatically assertive of our cult. Ours is the soul of the west. This is not without significance. The practically universal acceptance of the position so taken on the greatest issue confronting the world today is evidence of a definition of viewpoint on matters of *theoretical* significance—economic, social, political, and also religious. It may well be that here is a better evidence of the national mind and heart than even our

declaration of purposes during the World War, which were conceived and set out in what seemed a vital emergency. Here is something much more deliberately pragmatic.

I

We are thinking of "The Religion of the Successful" Christian. The religion of Jesus is alone, directly, under consideration in this article. When one remembers that it was at a time when a city like Antioch flourished that this surprisingly new viewpoint and way of life was "first called Christian," there is a great temptation to cease talking of it as "Christianity." It has the earmarks of the sinister about it. It is an evidence that the religion of Jesus was started upon its worldly career on quite the wrong foot—bearing the name given it by its enemies. The nickname suggests that it was thoroughly antithetical to much in the spirit of the times. It evidently purported to have a solution for its problems. And presumably that solution, either as to viewpoint or action, was but slightly acceptable to a world imperial and metropolitan. At any rate, the religion of Jesus, as it filtered out to the world at large, was soon labelled as a thing of pretentious presumption—*Christianity*. Undoubtedly revolutionary in its inception, and eminently matter of fact and practical, rather than theoretical, and scarcely at all theological, it soon became the Christian church. There may be considerable point to the saying, in Zangwill's *The Next Religion*—"The next religion! Perhaps it's the religion of Jesus. Perhaps it's never been tried."

It is the contention of this article that the religion of Jesus, were it freed from the accretions of Christianity and what has been called "Churchianity," would receive a different notice and attention than is evidently accorded it by the most successful groups and by the most suc-

cessful individuals among them. It would appeal to the best in current modernism, and challenge to an ultra-modernism, such as promises a solution for many current problems and ills. The essential modernity of the gospel of Jesus has by no means received the attention it deserves. It was essentially humanistic, even materialistic, in outlook on the world and life. It was, indeed, vigorously accused of being such. It was set out before a world metropolitan, imperial, changing and abuilding, like our own—essentially "modern," in the original meaning of that word. Admitting the danger of thinking in terms of historic analogy, the gospel of Jesus is sufficiently modern to warrant the experiment of a possible rediscovery on the chance that it might be a word of power in our day.

The religion of Jesus was one of power and success quite as much as of protest and of pity. It was what might be called "radical," but in a unique sense. Jesus spoke much of the "world to come," the world tomorrow. And the attainment of that quite infinitely better world was a definitely human responsibility: "God . . . had given such power unto men."

The challenges of the miracles and the parables and of every act and utterance of his career, so far as we know it, were positive, constructive, and creative. He appealed to the will of men. His conception of God as "Father" was of an infinitely creative and providential Father. And men, as his offspring, could be "as gods." Utopia was possible, and it was no matter of an "undated millennium" but "at hand."

To put it baldly, the challenge of the religion of Jesus to the successful and the powerful of today remains substantially the same as it was to the "rich young ruler." And it is not at all so certain that the issue would be a "great refusal." It might rather be, as perhaps it was originally, a serious and al-

most solemn acceptance of the challenge to realize a new and untried pleasure from power. Power loves difficulty. To give vastly and wilfully is the last privilege of possession. There is hope for the religion of Jesus in the world of today in that very fact of human nature and human society.

One does not have to study very far the story of great fortunes and their disposal to see that unique and singular wilfulness has very often governed. Persons of power are like that. Those concerned for a better world need have little fear of the powerful and the successful if these are boldly pointed the way to the ultimate in self-satisfaction. The God in man will take care of that. "What is impossible as with men is possible as with God," said Jesus, as he and his associates contemplated the result of their experiment.

The crux of the matter of what may be tentatively stated as "the irreligion of the successful," lies in precisely this: Christianity, after a whole cycle of history, has become too safe even for the world. And now, just at the time when the turn of the wheel of historical cyclicism virtually repeats the civilizational circumstances of the days of its origin, and it is supremely needed, it is as though the words of Jesus had indeed passed away, "blown over."

Baldly stated, there sometimes seems to the student of society today, as he sees our great cities and their suburbs, that there is more of the intrinsic spirit of Jesus in the world of affairs and of business today than there is in the churches. The chief difficulty is not in the social order but in religion itself. This may be the secret of the apparent irreligion of the successful. A vast ambiguity afflicts the church. It has neither challenge nor confirmation for the greatly moving world of today. It is neither hot nor cold, and

a greatly achieving world is, deferently, spewing it out of its mouth.

The religion of Jesus originally spoke to a world very much like our own. There can be no doubt of the substantial similarity of the Roman world and of our own. The more there is known of it, the greater the essential similarity appears. The longer and broader view of recent years, increasingly possible to the modern historical mind, practically confirms the ancient wisdom as to recurring cycles. A supra-cosmopolitan and suprametropolitan world is here again. It has been for some time the fashion to expatiate on the immense differences between our own day and any previous time. That has been the fashion in like times before. Eminent archaeologists, like Petrie, and philosophers of cultures, like Spengler, and many others, are giving us a modern philosophy of history. This is less simple than formerly, of course, as befits our modern knowledge. But if there is truth in the cycle theory, then original Christianity today has a new pertinency. The wheel of time has come full circle. And the only chance of Christianity in times like these is to be really and insistently Christian.

The most practical emphasis for the Christian church today is not upon the experience of the faithful, or upon historical values, but upon the rediscovery and reassertion of Jesus.

II

The religiosity of the successful of this country is the matter here under discussion. In the absence of definite facts on the subject, there are many *a priori* reasons for suspecting a problem of great importance for the church. Perhaps the point of view of the sociologist who sees the churches via the community will come nearer to the facts of the case than the thought of the ecclesiastic.

The churches do not, from any angle

taken, bulk large in the social order. If the successful of today in this country are in the churches, there is little reason why they should be. It is possible that they are, but highly probable that they are not. There is no large reason why the churches should appeal to and attract or hold people of affairs. The relationship is certainly not essential to success or failure for anyone. By a very liberal estimate, half of the people might be reckoned adherents. The proportion of effectives is probably not more than a quarter of the population of the average community. If seating capacity be an index, less than half of the population could be accommodated. The average church building is scarcely more valuable than the best private house. The average budget would not be many times that of a single family in moderate circumstances. The churches do not begin to compare with the schools from any of these points of view. The church as an institution is by no means outstanding. There can be no gainsaying these general facts.

In function, the Protestant churches, at least, have allowed the progressive secularization—and largely commercialization—of many large and important activities which previously made the church a power in the social order and for the effectual amelioration of life. Effective control of large areas of life has been relinquished. Whether the results of this defection have been good or bad is not here necessarily in question; the fact is that the church as such is no longer in the business. Protestantism avowedly works by indirection. Its hands off policy has given rein to license as well as a new liberty.

The net result is that in practically ninety per cent of its life and work today, the Protestant church must rely for its social significance upon its informing spirit, its spiritual power, and hence upon

the content and form of its message. The very ambiguous state of that vital essential of its existence, its worship and instruction, completes the tale of reasons for its problems of social power.

The church is apparently very ineffectual in the social order. When the student of communities rates them as to "general living conditions," he finds that some cities, to speak of these only, rank twice as well as others. The measurement is based on statistical indexes of livelihood, vital conditions, the prevalence of family and home life, child welfare, church membership, educational provision, and efficiency of civic administration. All told, some twenty items are generally taken for which there is official data, definite and comparable for various communities. There is, as a result, little indication that because a place is churchy it will present good general living conditions as judged by these comprehensive tests. In fact, very often the places with the largest proportion of church members are the lowest grade, and vice versa. The proportion of church members is no guarantee that the community will represent even average American community and civic conditions.

If this is at all a significant index of the real situation in which the church is, there is thus revealed a danger far more insidious in the relations of the church and society than would be the case even where there was an establishment. The irony of fate is in this. As modernism has progressed, the church has become more and more, shall we say epiphytic, some might say saprophytic, or even parasitic, upon the prevailing order. And it is evident, from what has just been indicated, that it does not consort with even the best in the social order *as is*. The community is often really "better" than its churches.

For whatever its faults, the modern

community, in this country at least, represents definite ideals and standards for human welfare, and very frequently the progressive and well ordered achievement of such. Community spirit and civic ideals really represent the religion of an American community. And it is not far from being substantially the ideal and program of Jesus for the common life of men as he went about in his day. Until the religion of Jesus, his social gospel—for that is nine-tenths of his religion—can be effectually hooked up with the communal spirit at work in our communities, neither the church nor the community will be what they ought to be, and the “successful” will be found outside the pale of the church.

III

The student of communities and of their effective organization and development has sometimes been loath to apply to the churches the same methods of measurement as to the schools, the library, and other institutions, agencies, or phases of community life. Often there has been the feeling that perhaps here, more than for other institutions or areas of life, there might be intangibles of power, and workings by subtle indirection. But consideration of the matter leads to the thought that this courtesy to the church has perhaps been too long continued. It is the relic of a good tradition now somewhat worn threadbare. What can be said for the church can likewise be said for the school. There are less measurable aspects of its life also; it too, perhaps, gives not the spirit by measure only. The home, too, and the library might well present the same claims to a generous consideration. The church then must “measure up.”

Evidently, if the successful of our communities are in the churches, they are not carrying over into that phase of their life the same standards of economy and

efficiency as they approve and apply in business, or in civic enterprises like schools or hospitals. When churches are measured as to buildings, finance, personnel, and activities, they cannot at all commonly be said to be successful or powerful in their presumptive task of making the community conform to the ideals of Jesus, or even our present tradition of these. And totally apart from what their specific mission as institutions may be, they do not generally conform to elementary and obvious administrative or business like standards.

The churches then, generally, are not successful or powerful, and are not expressive of the soul of the successful and powerful of our communities.

When the student of communities today measures them and their institutions, he is compelled to apply measures and standards to the churches which give the organized religion of the community a lower score than any other cardinal aspect of its life. They rarely meet better than forty percent of obviously necessary standards, while the schools run around seventy-five percent.

IV

Suburbs are always particularly suggestive as to the state of society. Cities may best be studied in their suburbs. At least, one understands much better why the masses are when one sees how the classes are. While not so banal as the Versailles, the Potsdams, and the like of the older order, they are, nevertheless, a graphic exhibit of the social state.

The modern city of these metropolitan days is strongly suburbanized. American suburbs are almost half as populous as the great central cities. This alone might indicate the generally democratic character of our suburbanism, so far. Characteristically industrial suburbs are about as populous as the residential. But industry emerges and separates itself

from the city for essentially the same reasons as does residence. The very persistency of civic individuality of suburbs is an evident disclaim of responsibility for the greater community. There is something essentially "Pharisaic" about suburbs! Perhaps for that reason the original social gospel of Jesus should be the more noticeable in them.

But suburban Protestant churches present little that is significantly hopeful. They represent the two extremes which make up the population of the typical residential suburb—the service classes and the served. The leading churches of the suburbs are what Douglass has called "elaborate." They keep to the traditional range of activities—worship (preaching and music) and instruction (religious education); women's societies and young people's work; a round of social events; and various benevolences, home and foreign. They are able to do these things extensively and complexly—having money, as well as leisure and intelligence. Their people apparently want a church, and "want it right." But it cannot be said that there are many evidences of religious or social idealism embodied in these elaborated churches. Relative to the wealth and ability of their communities, they rank less than do the churches of the city or the town. Suburban churches are certainly not among the ten per cent which show definite social adaptation, for they cannot be said to embody the genius of the suburb—the soul of the successful and the powerful of our communities.

Briefly, the churches are "not getting anywhere" with the successful and the powerful.

V

Doubtless the true function of organized religion, of the church, is spiritual. The Christian church exists presumably for the purpose of evidencing regard for Jesus and his outlook on and program for

life. The social gospel is adequate to the correction of the evils and a challenge to the best achievements of the modern community. It is fully adequate as a religion for the modern man.

It was a power in its origins. It compelled the world to "take it on" in the centuries that followed. It achieved regnancy. It made a Christendom. Something much more approximating the idea of Jesus can well be imagined. But at any rate, it embodied and realized a portion of his "kingdom of heaven"—doubtless less of "heaven" than of "kingdom." But one aspect of his idea is, it would seem, as cardinal as the other. The new social order of the gospel of Jesus is an *order*, albeit a more *social* order. The note of leadership, direction, power, is essential in it. Quite as much as in the thoroughly organized and directed Russian revolutionary system of today, or as in the Jesuits, or, in fact, in any of the well conceived schemes for modifying the social order in any time or place, those who find realization and communion with their "God" in the use of power are appealed to.

The appeal to persons "who like to do things" is most worth while. The supremely good sense of the gospel of Jesus would win through with just this class who are the makers of any society. It was originally a message to laymen, to "men on the street," in the best sense of that term. It is the write-ups of men like that which have come down to us. There is abundant evidence that Jesus won over not only the masses but outstanding representatives of the classes. The chief obstacle and the final estoppel of his career came from substantially the same source as does the limitation of the church today.

There is a religion of the successful, and it might well be the religion of Jesus, in enough cases to forward the best and highest interests of any modern community in a quite unbelievable way.

THE CHANGING NATURE OF AUTHORITY

ROBERT WORTH FRANK

WALTER BAGEHOT once declared that the greatest pain of the race is the pain of a new idea. A strong argument might be made for the assertion that the greatest pain of the race is the passing of an old idea. A case in point is the idea of authority in religion. Although the Reformation is said to signalize the break with the Roman Catholic conception of authority which marks the transition from a medieval to a modern mode of thinking in religion, it has required four hundred years for the implications of that break to work themselves out into relatively clear issues for the masses of men.

Movements of thought resemble the creeping of the glacier rather than the rush of the avalanche. This is particularly true of changes in religious thought. So slow and painful has been the evolution of the modern notion of authority that the present day conflict between fundamentalists and modernists is nothing more than this problem come into clear focus. "The fundamentalist movement can perhaps be best understood as the persistence in Protestantism of the religious presuppositions which were shared by both Catholicism and Protestantism four hundred years ago."¹ One presupposition which is the bone of contention between fundamentalists and modernists concerns the nature of authority in religion.

Science since the days of Galileo has become accustomed to relatively rapid changes in fundamental conceptions and subject matter. A scientist who attended

the American Association for the Advancement of Science in 1924 declared that there was scarcely one of the many subjects discussed in the papers presented at that meeting which men knew anything at all about fifty years ago. Professor R. A. Millikan says, "The day has gone by when any physicist thinks that he understands the foundations of the physical universe as we thought we understood them in the nineteenth century. . . The childish mechanical conceptions of the nineteenth century are now grotesquely inadequate."² While it is characteristic of the human mind even in science to cling to old views in the face of broader knowledge, such prejudices are far stronger and more tenacious among religionists than among scientists. Science has accommodated itself more successfully to the problems of a changing world than has religion. It has accepted the universe as one of Heracleitian flux rather than of Eleatic being.

The persistence of medieval modes of thinking in contemporary religious life is seen best by tracing the history of the conception of authority. The Roman Catholic Church holds that it possesses an authoritative deposit of truth, divinely revealed, in its total accumulation of tradition. Moreover, not only the truth, but the sole and absolute right to interpret this truth, has been divinely committed to the church. Ultimately, the authority of the church goes back to God, but as the spokesman for God on earth it is the one organ through which his authority is declared.

1. G. B. Smith, *Current Christian Thinking*, p. 71.

2. *Evolution in Science and Religion*, pp. 27-28.

This view of the church as the authoritative spokesman for God took form in the second and third centuries of the Christian era and remains substantially unmodified today. Truth is divinely revealed and authority is divinely entrusted to an official group. Both truth and authority remain unchanged and unchangeable, external and infallible, throughout all time. The role of the good Christian is one of unprotesting and unquestioning submission to the authority of the church. Security is logically guaranteed to the believer, because, "We may rest assured that an all-wise Providence who commands His Church to speak in His name will so guide her in the path of truth that she shall never lead into error those that follow her teaching."³

The Reformation marked an actual break with the authority of the Roman Catholic Church, but involved no essential change in the principle of authority. The divine authority of the church was rejected, but in its place was soon substituted the authority of the Bible as the original and infallible revelation of God. Believers seeking the way of salvation would find unerring guidance in the Holy Scriptures. They were infallible and self-interpreting. Protestant creeds formulated to guide and express basic beliefs for Christians rest upon this somewhat mechanical and inelastic conception of the Bible.

The appeal to the authority of the Scriptures as infallible in matters ethical and religious is identical in principle with the appeal of the Roman Catholic to an infallible church. Both are medieval modes of thinking. The locus of authority is in both instances external to the believer; both are regarded, theoretically at least, as infallible, final, and unchanging; and the appropriate attitudes for the believer are in both cases those of acceptance, submission, and obedience. The one point of gain was the fact that the con-

trol of the Catholic Church was broken and the way was opened for diverse interpretations of the Bible. Out of the resulting conflict of interpretations there has slowly emerged a new conception of authority.

"The first real break with the medieval principle of religious authority," declares A. C. McGiffert, "came with rationalism."⁴ The rationalists insisted that all authority must be rationally tested. Its *ipse dixit* alone was not sufficient. The deists carried the break a step further when they rejected all supernatural truth and held that the human race, alone and unaided by revelation, could discover the truth necessary for religious living. Both rationalists and deists, however, believed that the principles of religion and morality are absolute and infallible principles beyond which there is no appeal. While rejecting the church, Bible, and supernatural revelation as sources of authority, they adhered to the notion of a final and infallible system of truth, testable or discoverable by the reason, to which men must conform. The appeal was still largely to an external authority which, however, was guaranteed by reason rather than by the church or the Bible.

Schleiermacher, more than any other one man, may be regarded as the source of our modern conception of authority. He has been described by Wobbermin as the Copernicus of theology. He shifted the ground of religious authority from without to within and made its seat the religious experience. In so doing, he definitely broke with the practice of appealing to external authority and held that religion is self-evidencing and self-justifying; it does not need anchorage or support from without. The experience of Christians supplies the data from which theologies are to be formulated and by which the historic creeds are to be tested. The essence of religion is "the feeling of absolute dependence," a feeling which can

3. J. Gibbons, *The Faith of Our Fathers*, p. 68.

4. *The Rise of Modern Religious Ideas*, p. 284.

be understood only in and through experience. Thus for Schleiermacher theology becomes a descriptive and not merely a speculative science.

While current thinking in theology has generally rejected his conception of religion as stressing too exclusively its emotional and individualistic phases, his method has been increasingly adopted. This method is essentially empirical. The religious experience of Christian people supplies the grist for the theologian's mill and is the source from which we secure our norms in Christian living. What the Christian should think and do have not been settled once for all by the traditions of the church, the creeds, or the Bible; these are simply the records of religious experience enjoyed in other days; they are illuminative but not authoritative. The heart of religion is the experience of dependence on God and, therefore, present Christian experience is the court of last appeal. The divineness of the traditional elements in Christianity is to be tested by their immediate appeal to the religious consciousness of Christians. Schleiermacher inaugurated the appeal to Christian experience as the source of authority in religion.

His interpretation of the nature of religious authority is the germ from which have grown the several conceptions that obtain today. The idea of an infallible authority, external, legal, and absolute, has been slowly abandoned by rigorous and critical thinkers. Not only has no such authority appeared in the stream of history, but in the nature of the case no such authority is possible. "Authority," writes A. C. McGiffert, "has everywhere ceased to be, as it once was, absolute, infallible, despotic and legal, and has become relative, provisional and infallible."⁵ Christian experience is subject to flux and change, to deterioration and development. The viewpoint of relativity has been extended to religion and has proved as transforming there as in other realms.

Other factors than the thinking of Schleiermacher have assisted in bringing about this change. The transfer of authority from persons and dogmas to the experimental method in science, a transfer which was initiated by Galileo, was a revolutionary event in human thinking and more than any other one event marks the beginning of the modern world. The appeal to observation and experiment has, in science, superseded the appeal to the dicta of infallible, external authority. The rise and spread of democracy, with its emphasis upon individual worth and initiative and upon government by the consent and under the control of the governed, has accustomed men to reliance upon their own deliberations and decisions rather than upon the dictations of unquestioned authority.

The development of the conception of evolution in the nineteenth century had a disintegrating effect upon traditional notions of authority. The application of this conception to theological thought has served to undermine the old dogmatism once shared by all sects and to convince many persons of the tentative character of our religious thinking. Applied science has brought the ends of the earth together through devices of rapid transit and communication. The consequent increase in the number, range, and rapidity of human contacts has resulted in a comparison and criticism of all traditional elements in our own culture, and has developed a disposition to test all elements in our culture and other cultures by their power to make for controlled and enriched living. Historical and biblical criticism have revealed the historical and scientific errors of the Bible and shown the progressive character of the religious experience which it records. Holy Scripture has, as a result, ceased to be a final and infallible guide to faith and conduct in our modern world.

The present situation is one of much conflict of opinion and confusion of

5. *Ibid.*, p. 297.

thought about the nature of authority in matters ethical and religious. What authority is accepted by most persons depends upon their basic group loyalty in religious matters. Roman Catholics still accept the authority of their church as final, infallible, and binding upon them. Fundamentalists hold to the older orthodox view and look to an inerrant and infallible Bible as the source, guarantee, and support of their faith. Ritschlians insist upon a rigorous application of the scientific method to nature and of biblical criticism to the Scriptures. But they appeal to the inner life of Jesus and its "self-evidencing divinity" as the ground and source of religious authority. Final authority is to be sought in the religious experience which Jesus begets in those who have come to know his inner life and been transformed by it. Authority is no longer Bibliocentric but has become Christocentric.

There are those, unsettled by the disintegration of the traditional conception of a permanent, final, and infallible authority to which they could appeal, who seem to have arrived at a private eclecticism in religion. The only course open, so they think, after the surrender of the old authority, is for the individual seeker after religious satisfaction to pick and choose, here and there, from the religions available, those elements which meet most fully his religious needs. The numerous religious cults of today reflect and embody this eclectic trend. A contemporary Paul reading the announcements of Sunday services in a metropolitan daily would pronounce us, like the ancient Athenians, "very religious," if not "very superstitious." Dissatisfaction with the old and the quest after something better may be expected to yield numerous strange and bizarre experiments in religious cults.

This strain and confusion in contemporary religion have proved unsettling to many and robbed them of that sense of security which religion has been accus-

tomed to afford. If beliefs and doctrines, once well founded and accepted by all, give place to new, is there anything certain and credible? And so the present diversity of view and conflict of authorities is regarded pessimistically by some and leads them to abandon religion altogether, while it drives others to hug tightly the older views and dogmas as the only hope of safety and deliverance in such troubled waters.

What is to be the way out of our present uncertainty, strain, and confusion? For one thing we must accept the fact of change in the field of religion as an opportunity for growth and improvement rather than resist it *in toto* as a symptom of degeneration. A superficial glance at the history of religion provides ample evidence that the most sacred finalities and venerated ultimates are subject to modification. Old beliefs and cosmic philosophies wane that more redemptive beliefs and more ample philosophies may take their place. Sacred institutions decay when they refuse to adjust themselves to a changing milieu. Religions live, in part at least, more by their capacity to adjust themselves to change than by their fixity and rigidity. They are alive in proportion as they possess that primary feature of all life, adaptability.

It follows that we must seek to direct change fruitfully. This can be done with a maximum of gain and a minimum of loss by the use of the scientific method in religion. Science was at one time under the domination of authoritative dogmas as unyielding and final as any that ever obtained in religion. Aristotle was once regarded as infallible in science as the pope speaking *ex cathedra* is believed to be by the Roman Church today. The net result was the inhibition of all progress in science.

The transfer of authority from a dogma or a person to a method was the event which ushered in modern science. That method is best described as experi-

mental. It seeks to test all knowledge and all opinion by careful experiments. What is true is not what is ancient, or what is accepted, or what has prestige, but what is verifiable. It examines facts and doctrines critically and when necessary revises these so that they are in accord with verifiable experience. Tested knowledge has taken the place of hearsay knowledge and conventional belief. The application of the scientific method to the materials of religion will deliver us from the fatal fixity of moribund doctrines and from the costly results of undirected, blundering change. It should increasingly enable us to direct change toward the growth of Christian personality and the enrichment of the world community.

The transfer of authority from dogmas to a method has already begun in religion and in large part accounts for the present conflicts and disputes. Our hankering after some absolute security, some stable anchorage, some changeless norms of life is a habit and attitude of mind begotten by our centuries of faith in an external authority. To commit our lives and spiritual destinies to a method which seeks to "prove all things" and promises only to "hold fast that which is good" involves a wrench in our religious attitudes and our personal organization that is painful and disorganizing. It is easier and more natural for some persons to hold fast that which they have received and been taught is true. The crutch of an authoritative dogma or belief relieves them of the trouble of thinking. Others, perceiving the futility of clinging to the officially sanctioned doctrines of the past, adopt more adequate beliefs but often tend to hold these as a new orthodoxy and cherish them as intolerantly as reactionaries do the old orthodoxies. The temptation of liberalism is to set up a new orthodoxy.

The acceptance of a method rather than dogma as the court of ultimate ap-

peal will mean certain gains. Morals and religion will be justified by their fruits primarily, rather than by their roots, and will therefore carry less superfluous cargo out of the past. We shall measure the worth of religious institutions and persons, doctrines and practices, not so much by the credentials which they bring with them as by their consequences for present and future living. Tested values will occupy the same place in religion and morals that tested knowledge does in science. Moreover, religionists will be concerned to discover new values and more adequate ideals as well as to conserve old ones. Professor R. A. Millikan, writing of the many new finds in physics, declares that "the stream of discovery as yet shows no signs of abatement."⁶

Surely man has not exhausted his moral and religious experience. The spiritual discoveries of the future may be more significant than those of the past. A dynamic universe demands an experimental attitude and procedure in religion; it bids us search for new values and acquire more nourishing convictions. "The worship of God is not a rule of safety—it is an adventure of the spirit, a flight after the unattainable. The death of religion comes with the repression of the high hope of adventure."⁷

Furthermore, changes in views and beliefs can be made with a minimum of friction and conflict with the adoption of the experimental method. Our views about persons, books, institutions, and dogmas that have become sacred to us will still be held tentatively. Our outlook upon ultimate reality will be a provisional one. We shall recognize that there is no one set of beliefs or of abstractions which is adequate for the comprehension of life, and instead of resisting a change of views we shall welcome whatever extends our vision or increases our appreciation of life. We shall be

6. *Evolution in Science and Religion*, p. 28.

7. A. N. Whitehead, *Science and the Modern World*, p. 276.

willing to reexamine and revalue our religion through social experiment and critical discussion.

Losses as well as gains may accompany this transfer of authority to a method. The shift in viewpoint is so radical that many will adhere unyieldingly to some traditional authority. We may expect a persistence of the reliance upon traditional authority in the future. More serious than this, perhaps, will be the tendency of some to ignore or underestimate the traditional values in religion. Continuity with the past cannot be abruptly broken without decided loss. The thorough going application of the scientific method will lead to a valid testing and appreciation of the values that the past affords. The passing or absence of an ul-

timate belief will prove disorganizing to some persons, with the result that they may entirely abandon a religion which no longer gives them a sense of absolute security.

Not the least danger is that the scientific method will be narrowly conceived and applied. Its technique in the social and religious realm will be different from that employed in the natural sciences. The materials to be investigated are more complex and incalculable; they involve the deep inwardness of life and are more elusive. The techniques necessary here will require a development and refinement which they have not yet attained. Concentration upon their improvement is now the central task of those who have the interest of vital religion at heart.

ETERNAL LIFE OR PRESENT LIVING?

ORLO J. PRICE

MANY OF US can remember when the usual appeal of religion was for preparation for the world to come. The salvation offered was security for the soul, especially after death. The good life received emphasis as a life of well doing, lived in grateful appreciation for a salvation that was freely given. Any defection from the path of right, while serious enough, was completely erased by the atonement. The important end for man was to be sure that full appropriation of the divine resources be made looking to eternal (meaning future) life. "Don't you want to go to heaven when you die?" was the appeal of a professional evangelist whom the writer had as helper in the early 1900's.

Of such vast moment was this task of getting ready to die, that life here was spoken of as a probation. This brief space of earthly life was as nothing in comparison with an eternity of existence

to follow. What, then, could any suffering, and inconvenience due to social or economic hardship, amount to in comparison with a blessedness that would never end? The martyr, slave, invalid, pauper, outcast, might well endure the worst here provided, only he be sure of a blessed hereafter. Why expend great pains to improve earthly life which at best is but for a fleeting moment?

The change that has come is too obvious to be missed by even the casual observer. Through the shifting of the emphasis, not the future but the present now occupies the mind of the Christian. Salvation is not getting ready to die, but learning to live. Salvation is a process beginning in time to go on in eternity, a vital process so radical and complete that it involves the transformation of the entire person, and is to be achieved by the use of forces, truths, and methods not heretofore to be considered

in connection with religious growth. The Christian life, now seen as the life abundant, presents itself as a goal upon which to center life's efforts. Adverse conditions once thought of as merely to be endured with resignation are now attacked with courage. Character, not a gift but an attainment, is won through struggle.

How inevitably, with this change in fundamental concepts, follows a change in conduct. It has often been remarked that people absorbed in thoughts of another world do not do their best in this one. Why, indeed, agonize over hunger, cold, disease, poverty, ostracism, persecution, which at the worst can last but a moment, after which all is eternal happiness? But if character, made up of habits acquired here, carries over into the next life; if struggle for growth, for right, for health, for welfare of others, enters into character growing, why not leave the hereafter, about which we know so little, to take care of itself while we achieve all we can of righteousness in the here and now.

So long as the other worldly ideal held sway over men's minds it is true that science made little progress. Who cared for facts about nature? It was not unlikely, anyway, that the earth was essentially corrupt and the source of all evil. Better attend to the soul. But as men broke away from the ideal that postponed all good until after death, they learned to master nature. They learned its secrets. When baffled at one point they learned to bide their time. Even now we expect to do the impossible—we expect that we shall all fly; that we shall visit the other planets; that we shall break up the atom! Just now science is king, and holds the field. We put a naive faith in its possibilities, for humanity always overworks a new idea; we play too hard with a new toy. With all these resources to be expended on the growth of

a soul here, why worry over the hereafter?

This conclusion seemed simple and logical. When we saw salvation as something not merely formal but vital, not static but dynamic, not an act but a process in time, we forthwith consciously or unconsciously set to work to assist that process and had little time or strength left for gazing up into the heavens.

We began to revise our message and rebuild our program. The Christian ideal of the Kingdom of God, the joy of service, the divineness of the life hid with Christ in God, the abundant life, are typical phases of the Christian message today. The great motives grow out of fellowship with God in the work of the Kingdom. Not that the hereafter is forgotten, but the line between time and eternity is obliterated. Even the hymns that picture a sensuous heaven are avoided, and in their place hymns of adoration and of longing for the higher fellowship in love and service are favored.

Others than active church members have caught the vision of an enriched human life. Scientific methods supplant the trial and error method in the cultivation of the Christian life. Persons and groups quite out of touch with organized religion set out on a crusade for a better humanity. Social agencies, health movements, educational groups fill the field until every known flaw in the individual or his social relations has its particular remedy represented by the efforts of the devotees of some reform society. The passion for healing the race of its frailties and sicknesses seems to have supplanted, in some circles, the passion for supernatural or other worldly religion, and to have entirely filled the lives of many altruistic persons, both within and without the church. Some of the leaders of these good works are ag-

gressively agnostic. It would be interesting to study the contributions to good social living and to human freedom by the enemies of orthodox religion, and to study the thinkers of today who claim to have no interest in another world, but whose zeal for improving this one puts to shame religious leaders.

With this concentration upon the present has come also a great increase in the creature comforts for the average man and a rise in the standard of living. The conviction that wealth tends to fullness of life by removing the handicaps under which men live is scarcely challenged. The vast physical improvement in the lives of common men through the application of science to industry, agriculture, and distribution has taken away the appeal of a heaven of comforts, and the larger justice meted out to men weakens the argument for a heaven where wrongs will all be righted. Sickness, epidemics, ignorance, poverty, and oppression, which were once the objects of religious concern, are now more successfully dealt with by methods that acknowledge no debt to religion. When sick, a physician is called, or a specialist in physical training. Surgery is more effective than anointing with oil. Sanitation and isolation fight epidemics more effectively than days set apart for penitence and prayer. Spraying is better for the orchardist than praying. Broken families are rehabilitated by the careful application of methods that claim to be scientific. Many of the leaders in these movements for humanity redeemed from hardships and from ignorance pay little deference to religion.

There is so much of "kick" in life for a modern man, so much of thrill and ecstasy, that the conventional imagery of golden streets is dull in comparison. Many men would prefer a broad concrete motor highway leading through gorge and over mountain trail beside great

rivers, through pleasant fields, to any such pictures of the future. "I am far more interested in bio-chemistry than in what becomes of me after death," says one of the world's leading scientists, thus baldly stating in words what many men are saying by their deeds. Wearing wings is of small concern to men interested in Lindbergh's flights!

But, as though it were not enough to have the outside world, the world of the physical, brought under control without reference to religion, now comes the new psychology with its train of professionals seeking to apply it to all manner of ailments of the mind. Conditions which have been the special field of religion are attacked with superb confidence. The psychoanalyst, the psychiatrist, the mental hygienist, the child guidance specialist, the psychologist, are tackling cases of mental and moral aberration which religion has ignored or failed to help. Religion is left out of all consideration by these workers, who seek within the mind itself the means of healing. To them the mores are the true source of morals, and cause and effect are as potent in the realm of the soul as in the realm of the physical.

The situation in brief, then, is this. The church no longer gives the hereafter its chief attention, for a change in its conception of salvation has caused attention to center on the development of Christian personality. At the same time, vast movements for the improvement of man, in many cases originating in the church, have grown up outside all church or religious control or direction. The use of scientific truths and methods, and the new application of science to the things of the spirit, raises the question in many persons as to whether or not science is the successor and supplanter of religion. At least it has become the rival of religion! In many communities the social, health, recreational and educa-

tional programs go forward without consulting or considering the church in any regard.

Will the church recapture, absorb, spiritualize, and control this drive for a fuller life? Or will religion and human improvement each go its own way, the rift between them becoming more and more impassable? If the latter, then a new and narrower definition of religion and its function must be adopted by the modern church. If the former, religion must be broadened in its inclusion and the work of developing human personality must be brought consciously under the Christian program. There is a third alternative, namely, that religion go out of business and turn over its welfare functions to science, and admit that there is nothing else of consequence in religion anyway.

Each of these proposals has its advocates. Some assert that the church is steadily losing out by the process of evolution, and is doomed to extinction. Some maintain that religion has to do only with supernatural sanctions, and need not interest itself in welfare; while a third group say that every field of social improvement is the concern of the church and religion, and that no phase of human development is possible that may not be considered essentially Christian.

What are the facts? In the United States, at least, organized religion numerically, and in some other respects, is not on the decline, but rather is enjoying a fairly satisfactory growth. There are some changes of emphasis in the message of the church, but such changes have been frequent in the church of the past. For example, the task of reconciling the races to each other, of abolishing war, of democratizing the church, seems to be bidding for the place in the mind of the church once occupied by foreign missions. The evangelistic zeal for converts is los-

ing out before the task of growing fully socialized Christians. Interest in the proper direction of the young is taking the place of zeal for large Sunday schools. The move for Christian unity has succeeded to much of the passion for denominational success.

But is there progress in the direction of spiritualizing this great undertaking of creating a new race which both the church and the world are engaged in promoting? A few signs point toward an affirmative reply.

First, the shifting of emphasis from salvation as an event to salvation as a process of growing the abundant life indicates that whatever produces a fuller, richer existence for the individual is to be looked upon as in reality a spiritual factor. Already, the advance guard of the clergy is found in meetings of social workers. Books on mental hygiene lie on the pastor's study table. Psychology rivals theology in the minister's reading. Wide awake pastors cooperate with family case workers. Organized and supervised recreation is part of the program of a large proportion of churches. The educational department of most churches is today in process of reconstruction on a vastly different and more scientific basis than formerly.

Second, this does not mean that the church is going over to the world and forgetting its spiritual function. For parallel with this reaching out after the wider program has gone the urge for a more effective service of worship as a means of deepening the sense of the eternal within the temporal. Pastors feel the leanness and utter inadequacy of their ritual and are studying the psychology of reverence and mystery and prayer. Books like William Adams Brown's, *The Life of Prayer in a World of Science*; Vogt's, *Modern Worship*; and Sperry's, *Reality in Worship*, are the beginnings of what promises to be a rich literature upon the

subject. The church is seeking a worship program that will not offend the reverent scientific spirit, and religious education is trying to equip the new generation with a mental and spiritual outlook to share in such a worship.

Third, the church, by its teaching, is developing piecemeal a new theology which seems to have its roots in the doctrine of divine immanence and in the new sense of order and beauty in the created world. At all events, the result of such teaching is to make a place in the Christian scheme of things for the vast ocean of humanitarianism that surges through modern life. The sacredness of human life, the essential equality of all races, the "holy earth," the sin of waste, the rights of the unborn, the superficiality of social classes, the unity of life, the friendliness of the world, the reverence for the past, the conservation of life—these are some of the messages of the present day minister who has the task of making God real to a generation that feels little need of God. The cup of cold water takes on a new significance when we think of salvation as the growing of a divine human personality.

The day may not yet have arrived for some modern Thomas Aquinas to bring together the thoughts of a thousand preachers who have been enlarging their idea of God and of the Christian way of life to take in all that science has told us about the universe, but the work of adjusting Christian thinking to a world of science is going on. Remembering the other periods when Christian theology had to be rethought and relived, and after that rewritten to bring unity to the religious lives of men, one can easily believe that this development has already well begun and that the convergence of welfare work and Christian thinking and feeling into one great stream of Christian ministry is only a matter of time. It will help if theological faculties will include

in their curricula a more thoroughgoing study of the present social order, its origin, growth, and agencies of control, the newer studies of the normal and abnormal mind, as applied through intelligence and character tests, studies in the progressive methods of teaching, and the mysteries and functions of the emotional life. The background of the preacher and pastor is as important as his technical training, for background determines attitudes. And the future relationship between human improvement (social and individual) and religion (organized and personal) is primarily a matter of attitude.

It will help if the builders of curricula for church schools and the writers of religious text books take the same or equal interest in the social life of today as they take in the social institutions of early Israel; know the work of modern medicine, both physical and mental, as they know the healing miracles of the Bible; and understand the teaching methods of the Dewey school as they know the sacrificial system of the Temple in Jerusalem.

And, finally, it will help if we can have from the great interpreters of the Christian faith simple, vigorous restatements, in the light of the best modern scholarship, of the content of the religion of Jesus in such concrete terms that the average run of Sunday school teachers can comprehend and use. The instincts, or unreasoned and unconscious conclusions, of vast numbers of people are straight and wholesome on the matter dealt with above. They feel that what makes a better man may be included in the Christian system. They do not expect the church to direct or include in its program all of these means. They do expect the pastor, religious teacher, and church to welcome, encourage, and bless every agency or method which will help people, on the theory that "he that is not against us is for us."

THE SCIENTIFIC SPIRIT IN RELIGION

R. E. E. HARKNESS

RELIGION is most truly religious when it is scientific. This is more apparent now than before, because we are in the age of the sciences. In every realm we refuse to take anything for granted. Old beliefs, theories, viewpoints, methods, are being put to strict laboratory tests. And thereby we are enlarging our world and finding richer, more abundant life. So we are testing all things today. We want the facts. We demand reasons for all suggested programs, policies, and conduct—in religion, as in other areas of life.

But some religious persons fear this age with its spirit. Just why, it may be difficult to say, unless it be that science threatens the destruction of the supernatural, or at least questions it, and therefore, they feel, threatens the destruction of religion itself. For to such, religion is specifically man's relationship with the supernatural, a sense of fellowship with and dependence upon the divine. Science seems to be pushing back the frontiers of the supernatural and rendering man independent of the divine.

Religion, however, is not specifically this sense of relationship with the supernatural. It has to do with the affairs of this life and its interests. Its rites, practices, beliefs, and institutions are no more of supernatural origin, or of divine revelation and creation, than are those of any other phase of human endeavor. Nor is the religious quality in man a thing *per se*. It is a "way of life." It is the attitude, viewpoint, outlook, purpose, ideal, philosophy—whatever one would

call it—with which man approaches all his activities, and which he bears toward the whole world in which he lives.

We shall not attempt to define religion, for its definitions are innumerable. But we do know what men seek through their religions. Always it is a search for "highest values," or "deepest satisfactions," or "harmonious adjustment to one's experiences." And this is simply to say, in briefest words, that in religion man seeks highest "human welfare" as he conceives it. By its inspirations he has struggled for the economic good as he prayed for "daily bread." In its fervor he has taken up the sword, counting his own life as naught, if he might win for others political liberty. Upon its assurances he has patiently labored for the new social order of justice and good will; and he has visioned this as the Kingdom of Heaven on earth. The religious man has generally been motivated by his desire to win the larger wellbeing of his group, which may include mankind.

Now religion, especially Christianity and Judaism (and of these two we speak more particularly in this paper), has usually depended upon supposed supernatural aid in its effort to secure this highest good. Its objectives and methods have been determined by the conceived will, authority, or commission of the divine. Men have dared to say, "This is according to the will of God." Evils have been declared punishments due to some offense against the Almighty. The good has been enjoyed be-

cause of his mercy, or it is possible to secure it by appeasing his wrath and winning that benign favor.

When epidemic or plague swept a community into the terror of death and lonely bereavement, our forefathers gathered within the sanctuary, there to plead with God in agonized prayer, not only that he would deign to withdraw his heavy hand from them but that he would be pleased to manifest to them wherein they had sinned and brought his just chastisements upon them. When the drought of summer ruined their promising harvests, once more they met in that sacred place and in pitiable humility poured out their sins before him, beseeching his forgiveness and his renewed blessings. When storm and flood wrought their havoc, they proclaimed fast days, punishing their carnal nature that they might find favor with him in whose hands, they felt, rested the good and evil fortune of all men.

In the thirties and forties of the past century America experienced one of her severest financial panics. Through the opening of the West, the rapid growth of industries, the vast and sudden influx of immigration, farmers and laborers of the eastern states suffered tremendous losses and society at large a mighty upheaval. In the midst of it came William Miller proclaiming the end of the world in 1843-4. Thousands gladly accepted his prophecy, for it was the most satisfying message then preached, the only gospel of relief for many. It brought a feeling of harmony, peace, adjustment. The only possible release from intolerable circumstances was the destruction of this world by the will and hand of God.

Today we would scarcely consider these experiences or conditions as "religious," save as religion might bring its consolations. At least the supernatural has largely disappeared. Medical science

has so far progressed in its field that we no longer think of religious cures, but of scientific preventive measures. We have discovered causes and have all but annihilated certain diseases. We no longer pray for rain or confess our sins when floods destroy farm and city. Science seeks to make man master of these forces of nature. He develops irrigation projects and engineering enterprises. Today we are not inclined, as did Miller, to read "the divine plan of the ages" in our economic distress. Rather our experts make careful study of causes, provide remedies, and suggest measures by which such periodic losses may be averted.

Yet in these present day scientific methods are we any less religious than were our Puritan forefathers? Perhaps not less, but religious in a different way.

So we have fairly well conquered our physical world. True, we still suffer from the onslaughts of earthquake and flood, cyclone and blizzard. Nature still rises in her fury to destroy the sublimest works of man. Death yet steals within his home, robbing him of his dearest and fairest, and human aid stands impotent to prevent. Yes, man does still suffer from the outbursts of hostile forces about him. But he no longer fears them. He is beginning to understand their methods and plan of attack. Every fresh experience of catastrophe and disaster is as a challenge flung in his face. These evils must not be. He will not submit to them as the will of God. He will not admit defeat. The spirit of man will be supreme and secure his own wellbeing.

But if man is gaining the mastery in the natural realm, there is another in which he is not yet supreme. For man is the bruised and beaten victim of his own nature, unconquered and undisciplined. It has often been said that with all the privileges and conveniences, with the enlargement and enrichment of hu-

man life, which have come through man's genius in discovery and invention, he has made no appreciable moral advance in thousands of years. He still suffers from social maladjustments. The greatest evils that beset and baffle him are those which come through the medium of human relationships. Of all those forces that fill the heart of man with dread and bring the keenest anguish to the human race, the greatest are those that constitute "man's inhumanity to man." Conqueror of the planet, he remains the helpless victim of race hatreds, national jealousies, class prejudices, and group animosities. Master of his material universe, the things of the spirit are in danger of being mastered by it.

War, that age long enemy of mankind, still challenges the hopes, the daring faith, the sacred prophecies of religion. Economic competition and greed turn potential friends and co-laborers in the common good into enemies and social misanthropes. The alluring goal of achievement and power, rich in their promises of increased leisure and liberty, set class against class and inevitably involve the innocent participants in the consequent disorder and disaster. Most tragic of all, perhaps, is the realization that the reckless desire to enjoy the emancipating benefits of the age has given us the youthful criminal, broken homes, and purveyors of injustice.

But this is the field considered today distinctively religious. Here lie those spiritual values the church has ever sought to secure and maintain. Here are found those supreme virtues by which man lives, the high objectives of his religion, without which, whatever else it may possess, life seems empty and vain. Recognizing this, man is now trying to assert the brotherhood of all mankind. He gives the highest rewards to faithfulness and heroic devotion. He seeks to

make "service" the watchword of all his duties. This, then, is the present field of religious effort, and these are the terms of religion's vocabulary: loyalty, allegiance, faithfulness, trust, brotherhood, love, service, generosity, devotion, forgiveness.

But notwithstanding this, in the presence of problems of the social order man feels most helpless and ill equipped. How shall he procure these spiritual benefits of his religion? He knows, in part, how to subdue lightning; he moves with intelligent certainty when disease threatens; he dreads no longer the change of seasons; with conscious power he remedies the havocs wrought by nature; with sure hand and ready mind he guides the giant mechanisms he himself has created. In these fields he exults: "Behold what wonders man hath wrought."

But in the keen competition of today's commercialism how shall he observe the Golden Rule? What does it mean to love one's neighbor as one's self? How shall he be generous to the poor and yet not pauperize them? How shall one hold high loyalty to his nation and still maintain the common brotherhood? How shall nations be brought to live together in peace and harmony? What questions of society's own responsibilities and obligations are involved in the problem of criminal justice and punishment? To what extent may personal liberty and individual rights be recognized without conflict in the larger social order? How shall the parent give counsel and guidance to his children that he may develop within them the maximum of individual initiative and independence and yet create also the spirit of cooperation and mutual obligations? Caught in the methods and customs of an economic system over which he has little or no control, how can he always be true to his convictions and his worthiest desires? What fellowship has the spirit of goodwill with aggressive

materialism? Bound by many loyalties—of family, business associates, political party, social fellowships, church affiliation—must he harmonize them all? How can he?

These are some of the questions that face the sincerely religious man? He is committed to the advancement of the common good. But he knows the danger of a zeal unguided by knowledge. He may be actuated by the most benevolent motives, but his judgment bids him be cautious. He is not always certain that to follow the dictates of his emotions would be wisest and best. Yet as a religious man he has been taught that he should in all things seek "to do the will of God." Or perhaps he has read that in every perplexity he should ask himself: "What would Jesus do?" for he should seek to "walk in his steps."

But at any one moment, in determining one's conduct, how shall one know what is the will of God? How is one to learn just what Jesus would do in any one given situation of the present day? We are far removed from his land, age and customs! And, still more fundamental, should one do what Jesus would, even if he could know? In any one instance, how *shall* one know what makes for the highest welfare? And ever the church has given, and does give, the traditional answer: "Pray without ceasing"; "Search the Scriptures"; "God will reveal his will"; "Conscience will decide." The same answer—to earnest, idealistic youth trained in the methods of the laboratory; to men who have toiled and achieved in the test and trial of this pragmatic world. This is not to dispute the values in that traditional answer, but is it enough? Scientific men questioned the authority of the church—then that of the Bible—now they question the judgment, the inherent good sense, of conscience.

It was the sacred law and conscience that nailed Jesus to the cross. It was

Luther's Bible and conscience that slaughtered thousands of German peasants. It was John Calvin's God and conscience that burned Servetus at the stake. It was the will of Cromwell's God and his conscience that slew multitudes of helpless folk in North Ireland. It was conscience, supported by the earnest prayer of our Puritan forebears, that burned poor women at Salem. It has been passionate religious fervor, in the name of Jesus, that has fanned the flames of all the religious wars of Christendom. It was the conscience of the church that created hordes of paupers in the "blessed" service of almsgiving. What evils and what cruelties have been committed in the name of the holy will of God!

Can man hope to free himself of these social ills save by methods similar to those by which he conquered in other fields? Can it be with any greater ease? What measure of devotion and personal sacrifice have gone into man's achievement in preventive medicine! With what unabated energy he has struggled to subdue his physical environment! What endless toil that he might make real his dreams of labor saving for humanity! What treasure of human blood and financial wealth has been spent that man might know the larger political and economic freedom! What tireless search in every field that science might yield her liberating truth! No price has been too great to pay for these.

Will it be any less in the realm of social relationships? Can religion reach its high objective of solving spiritual problems of healing the wounds of age-old suspicion and distrust, of transforming destructive competition into helpful co-operation, of substituting prejudice by understanding, of allaying jealousy and fear by developing mutual trust and good will, of creating a love for justice and righteousness—except it bring to its task the same open mindedness, resolute determination to secure all the

facts, and unhesitating, but scientific, devotion to its cause?

Happily, religion is already beginning to adopt such a spirit and method. A cursory review and a few suggestions may be in place.

Perhaps the most essential requirement is that religion should know itself. For any religious leader we might paraphrase the old adage: "He knows not England who only England knows." Religious leaders are becoming conversant with the history of the world's religions, and with the philosophy and psychology of religion in general. They are learning what men have sought through their religion and how religion has achieved its objectives.

In "personal work" the scientific practice of the case study method is being followed. It has been well said that in the religious education of the individual the beginning must be made with the grandparents. That is but to say that there must be a thorough knowledge of biological and social inheritance, as well as of present physical and cultural environment. Psychology, psychiatry, sociology, and other social sciences are being called into service here.

In the larger enterprise of social well-being similar methods are beginning to prevail. Religion has no ready made solution for the problems of war, race prejudice, class conflicts, commercial materialism, crime, sex, divorce, prohibition. Each question must be studied with the patience and exactness of all those sciences that may contribute in any particular to its most satisfactory answer. How dependent, in these cases, is religion upon such sciences as eugenics, sociology, economics, history! May it be said, in this respect, that the most religious forces in the world today are organizations like the Rockefeller and Carnegie Foundations?

In its local work the church must know its constituency. What is the extent and peculiar characteristics of its population?

What are its inherited customs, its occupations, its range of interests, its dependence upon other organizations and institutions for social amelioration and adequate personal living? What forces exert the most potent influence upon the entire life of the community for good or evil? Unless the church has made that intelligent survey and is equipped with that complete knowledge and the means of taking practical advantage of it, its immense activity may be but the profitless busyness of an ungoverned engine.

Finally, in the effort to secure highest human welfare, the whole problem of ecclesiasticism is being faced. How can religion in America achieve its purpose when its forces are divided into the warring camps of Roman Catholics, Jews, and innumerable sects of Protestants? Must there not be a subjection of minor differences in the interest of cooperation for the larger common ideas? Can there be religious education which is not community or social education? Perhaps it will be found that something analogous to the civic health bureau must be organized in religion, that spiritual and social hygiene may be put into our homes.

It is recognized that there is a danger in the thesis of this paper. *Cold, calculating science* must not stifle the spirit of generosity and goodwill. But scientific men need not be "cold," though they must "calculate." Charity must not be swallowed up in charts, investigations, and ledgers. The prime purpose of all religion must ever remain paramount—the larger wellbeing of mankind, individual and social. But the scientific spirit will aid in securing that good with the greatest certainty, efficiency and permanency. It will save from such mistaken benevolence as easy indulgence and political pauperizing, and from false assurance of achievement and progress. Religion is most truly religious in accomplishment when it becomes scientific.

BOOK REVIEWS

BAGBY, ENGLISH, *The Psychology of Personality, An Analysis of Common Emotional Disorders.* (Holt, 1928, 236 pages, \$2.50.)

Leaders in all phases of religious education are eagerly asking psychologists for information to be used in the elaboration of socially valuable behavior. There is considerable satisfaction for such a quest in Professor Bagby's book.

The sub-title indicates its contents. After a discussion of activity levels comes a resumé of Watson's work at conditioning emotional reactions. Alongside these behavioristic experiments are placed the most reliable findings of psychoanalysis. The latter appear under a discussion of the association technique and dream analysis. Through the use of cases, discriminatively selected and admirably summarized, the author combines the results of both these lines of investigation to illustrate how the clinical psychologist diagnoses and reduces abnormalities in organismic behavior. The greatest good, perhaps, to be gained by the religious educator from this procedure is a knowledge of the assumed causes of emotional disorders, and of how to prevent them. For the competent reader the book is full of suggestions in this respect.

Four or five typographical errors, and the omission of reference numbers from the bibliographical list detract needlessly from the make-up of this skilfully written book.

It is almost unfortunate that a work so well adapted for application in the practical task of producing good behavior should contain such confusing terms as *repression*, *complex*, *inferiority complex*. While placing wholesome and much needed emphasis on stimuli as factors in the production of behavior patterns, the author, by the use of such words, unintentionally leaves a suggestion that some demon or generalizing agency within the organism is the efficient cause of abnormal reactions, whereas they never occur unless adequate situations involving both organismic and environmental factors are integrated. No scientist can, for instance, describe a general inferiority complex apart from specific situations. Some day, perhaps, these remnants of metaphysical mysticism will disappear from the vocabulary of psychology.

Such minor defects should not, however, detract greatly from a book, which, no doubt, will be widely read, and warmly welcomed, especially by physicians, teachers, parents, religious leaders and everyone interested in the prevention, treatment, and control of abnormal behavior.—David M. Trout.

BLANCHARD, PHYLLIS, *The Child and Society.* (Longmans, Green, 1928, 369 pages, \$2.25.)

Those who deal with children need to recognize and understand the importance of the groups which surround the growing individual. Character and religious growth are conditioned, as we say, by the social situations which arise and the psychic atmosphere of these groups. Dr. Blanchard recognizes this fact in the opening chapter of her book by giving a detailed discussion of the emotional life of the child in the light of the recent theory of "conditioned reflexes." She draws for her data on the laboratory experiments of Watson, the behaviorist, to illustrate that "if at the same time an animal was presented, a loud sound was also made, the infant, instead of reaching for the animal, responded to the sound stimulus with typical fear reactions. After a few simultaneous presentations of the animal in conjunction with the sound, the animal alone became an effective stimulus for the production of the fear response." This same phenomenon is shown to take place in relation to the emotions of anger and love.

The way a conditioned response can be unconditioned is well described. That is, a child who has a fear of animals, need not be burdened with the fear permanently. The author tends to agree with Watson that "reasoning with the child, explaining how the fear arose, or displaying fearlessness toward the feared object" are not as effective as the slower process of introducing the feared object from a distance while the child is eating something pleasant. Each succeeding day the object may be brought nearer and nearer, until it is beside the child at the table. Following the splendid discussion of the conditioned reflex, the author proceeds to discuss in a general way the influence of the home, school, play, religion, reading, and the motion picture on children.

Unfortunately, this part of the material tends to be formal in character, rather than dealing with the specific reactions on the personality of the child. The author might have made a unique contribution to child study by holding to a detailed discussion of the conditioned reflex in the everyday implications of these several group situations.

The author shows a remarkable knowledge of the most advanced research in psychology and child study. As a result, the reader is brought up to date in the field of child psychology. The book carries as subtitle "An Introduction to the Social Psychology of the Child," and yet, the importance of cultural atmosphere, the wishes, or the imagination in

relation to defining the personality reactions of the child, are not adequately considered. Family and other group situations are discussed in an abstract way, instead of as an "interacting social and psychic unit." Although a large number of the foremost thinkers in the field are cited, one notes the absence of reference to Thomas, Cooley, Faris, and Dewey.

The book is a good summary of the present situation in the psychology of child study. In parts it may be a little too technical for the average parent study group and hardly critical enough for the college class room. It is difficult for any author to write for both groups.—*W. Ryland Boorman.*

CHAPMAN, HAROLD B., *Organized Research in Education.* (Ohio State University Press, 1927, 221 pages, \$1.50.)

This technical study (Bureau of Educational Research Monograph No. 7) centers about the development in the United States of that unique institution in education, the bureau of research. The separate lines of development represented by European experience and by the agencies springing out of the school efficiency movement, the psychological adjustment movement, school test agencies, bureaus of reference, and research organizations attached to city school administrative offices, are each traced in successive chapters. Other chapters on group research by educational foundations and societies and on the coordination of research agencies contain many suggestions for the development of scientific religious education. There is a chapter on the discontinued bureaus. Another part of the study surveys the bureaus as to personnel, financial support, functions, techniques, problems, and so forth. A valuable list of bureaus and directors should be useful to many in religious education seeking information or distributing research reports.—*Jordan T. Cavan.*

COLE, ROBERT DANFORTH, *Private Secondary Education for Boys in the United States.* (Westbrook Publishing Company, Philadelphia, 1928, 353 pages.)

The author of this sizeable book has performed a difficult task in a painstaking manner and in a judicial spirit. Its statistical tables are conveniently arranged and interestingly interpreted. The chapter summaries are a great help to the busy reader who does not have time to go through the wealth of material in detail. It treats the legal basis of private schools having grades seven to twelve, their aims, curriculum and methods, their personnel, their organization and administration, their results, and their trends.

Since the Oregon decision it is obvious that criticism must be directed toward public control rather than suppression. Minimum state requirements might well be carried further. Maine is the only state that grants public subsidies to sectarian schools, but private schools which are not operated for profit are exempt from taxation in 40 states. Since 1900 the attendance in public high schools has increased

four times as fast as the attendance in private secondary schools. While attendance of boys in non-Catholic high schools has increased during that period 14 percent, the attendance in Catholic high schools has increased 557 percent. Of the purely sectarian schools, those under Catholic influence comprise 72 percent. No other denomination has more than 5 percent.

Possibly this aggressive program of expansion of the Catholic schools during the last few years has been one of the immediate causes of the rising tide of religious intolerance among school boards. Discrimination for religious affiliation in the selection of teachers for public schools has reached a disgraceful and socially harmful stage in Catholic and Protestant communities alike. As few sections of the United States are predominantly Catholic, this group gets the worst of it.

In view of the segregation of large numbers of children by denominational and social class preference, the association of teachers from all school levels both public and private, and from all sections in the professional summer schools, should prove a valuable means toward reconciliation of difference and promotion of harmonious outlook and unity of purpose. Possibly the prominence of the religious question in the political campaign will serve in some measure to bring people to their senses and into harmony with the principles of complete religious liberty which we as a people profess.

Under a popular practice of justice and tolerance in our public schools and political systems the unity of our people cannot be seriously menaced by any bloc movement in education. Parents want their children to have the best opportunities for assimilation and appropriate adaptations to modern life and, regardless of labels, will patronize the schools that offer the best, provided that they do not feel too aggrieved. How far the officials of a church, on the assumption that they represent the chosen people, and are the "divinely appointed custodian of the whole body of revealed religious truth," can and will carry the rank and file in a program calculated to make them, like the Jews, a peculiar people, is an interesting question.

Many private schools are merely college preparatories. Apparently, however, they succeed better in getting their students into college than they do in assuring their success during their college years, at least in scholarship. In extra curricular activities they tend to excel graduates of the public high schools. A few private high schools are frankly progressive, aiming to meet the immediate and adult needs of their children, and regarding college as an incidental objective only.

On the whole Dr. Cole is quite sympathetic toward private schools. In gathering and putting his mass of pertinent material into usable form he has rendered a service. The book will be of value to all who are enough interested in the status of private schooling in this country to read it.—*S. R. Logan.*

COOLEY, CHARLES HORTON, *Life and the Student.* (Knopf, 1927, 273 pages, \$2.50.)

Those who have been stimulated by Professor Cooley's earlier books will find this collection of "Roadside Notes on Human Nature, Society, and Letters" very interesting. Those who have not become acquainted with the author's point of view and earlier sociological contributions may feel that this is a hodge podge of unrelated materials, a philosophical cross word puzzle. It is a collection of paragraphs written apparently at unrelated moments "when the spirit moved," and bears upon sociological religious aspects of life.

The wisdom of the author reveals itself through these rambling (apparently rambling) paragraphs in a shocking but pleasant manner. If he had wanted to, he could have changed it to the conventional essay form with little difficulty. As it stands, it challenges by its apparently uncontrolled style as much as by its penetrating insights. How one man could have so many brilliant thoughts, and could have discovered so many pungent ways of clothing in new forms old ideas, so that they challenge attention and sparkle with new lights, is a mystery. But he has done so. The section on "Human Nature" is full of themes which cry aloud to be more fully developed. The section on "The Larger Life" has many thoughts on religion which will make any reader pause.

Perhaps Professor Cooley or some other competent author may be inspired through this book to attempt the ten other volumes that this one requires for completion.—Lacey Leftwich.

COTTON, EDWARD H., Charles W. Eliot's Talks to Parents and Young People. (Beacon, 1928, 161 pages, \$1.75.)

This book is an epitome of Dr. Eliot's views on family life. It is an arrangement of addresses and essays that the famous educator used on a variety of occasions between 1905 and 1918. It is more than swivel chair philosophy—it is the life experience of the man. When his two surviving children were boys under twelve their mother died, leaving the responsibility for their upbringing upon him. For fifty years, as teacher in Harvard University, and as its president, he directly associated with young men.

The book is divided into two sections. The first includes Dr. Eliot's "Talks to Parents," and the second, his "Talks to Young People." His personality radiates from each page. Though dead, he yet speaks with the inimitable charm he possessed at ninety-two when he said, "Discover your life work. Let it be work in which you can do most good. Be unafraid in all things when you know you are right."

Dr. Eliot was never psychologically old. His advice in this book is robust and happy. If he were living, he would probably modify it somewhat in the light of recent change and experimentation. Certain tendencies in American life, he thought, were dangerous—extreme

poverty, corroding luxury, the decrease in the size of families among college bred parents, the abandoning of the opportunities of motherhood for the professions. "Whatever conclusion one may form as to the causes of small families, one can not but feel astonishment and dismay that any normal woman should ever prefer another mode of life to the life of the mother of a good sized family. For a healthy and vigorous woman, motherhood is the most intellectual, developing and satisfying of lives." So spoke the champion of the older virtues and ideals in American life.—J. A. Jacobs.

FISHBACK, ELVIN H., *Character Education in the Junior High School.* (Heath, 1928, 190 pages, \$1.24.)

This orderly little book presents current theory in an elementary way. It points out that the school must be a place of varied social experience maintained on a high level of ethical living through shared control which, while planned, admits of opportunity for making mistakes and for reflection upon right and wrong in many kinds of situations.

The junior high school period is one of rapidly expanding feeling horizons. Emotional attitudes are of the utmost importance. "High ideals and right habits should be so connected with the correct emotional attitudes that they will bring rewards of satisfaction and happiness." In addition to capitalizing moral significance in all subjects, the author urges a definitely scheduled period for direct instruction.

The following list of objectives is given:

1. Opportunities to make use of all the qualities that enter into a fully developed character.
2. The awakening and quickening of moral judgment.
3. Opportunity for the correction of false notions and ideals.
4. Appreciation of right thinking and acting.
5. Conduct situations emotionalized so that satisfaction results from noble thinking and acting.
6. A knowledge of the accepted ideals of the better class of people.
7. An appreciation of character in others, past and present.
8. A voluntary acceptance of right ideals.
9. Right habits formed and rationalized.

It is time for some one to prepare a book of similar size with a minimum of space devoted to philosophy and theory and a maximum given to a variety of actual cases in school life where the theory has been applied, showing just what was done and the consequences. The complete behavior of a few real children, observed and recorded by the teachers with whom they come in contact, supplemented by observations outside the school, might provide a faculty with an exhibit well worth studying. Child guidance departments should conduct such studies of normal children in a normal environment.—S. R. Logan.

GARRISON, WINFRED ERNEST, *Catholicism and the American Mind.* (Willett, Clark & Colby, 1928, 267 pages, \$2.50.)

The author cautions that this book was not hastily written to meet an emergency. It was not intended to be "anti-Catholic." It is dedicated to the task of creating an intelligent understanding between Catholics and Protestants. "To most American Protestants (and non-Catholics) the Catholic remains a mysterious stranger . . . people telling everything to their priests; priests telling the people how they must act, think, vote. . . . The purpose of this book is to clarify the picture, to eliminate the caricature, and to paint in some other features which are worth considering."

With this objective in mind the author has used a style and diction intelligible to a large number of people. He has tried to be at once historical and critical in his selection and presentation of material, but has not filled his book with cumbersome references and footnotes. He has not hesitated to put himself into the story or to state his own opinions with vigor. In this book he has put the results of his years of study in church history; his experience as a teacher in church history in a great university; his observations growing out of wide travel in Catholic countries; and long contact with Catholics. The book radiates the freshness and ease that always characterizes Dr. Garrison's writings. To those who know him well its reading will be like a visit with an old friend.

The opening chapter is autobiographical. Dr. Garrison shows how his childhood misconceptions of Catholics colored his adult views and filled him with prejudice. He thinks his experience is typical of many Americans who in childhood received such false impressions of Catholics but never take time to analyze them. Since Catholics and Protestants are part of two radically different traditions, the task of understanding is very difficult. Prejudice lurks everywhere.

Very little has been done to bring about an understanding. Much has been lost due to ignorance on both sides. The solution lies in calmly facing the facts. "Catholicism is an out-and-out, thorough-going system of the supernatural and miraculous. . . . It is a form of faith and worship; and it is a form of government. . . . Catholicism as faith and Catholicism as government are distinct but closely related. . . . Authority is the key word of the whole system. . . . The Catholic Church is frankly built upon a monarchical and not a democratic pattern. . . . Catholicism is a religion of centralized authority." Authority within the church rests with the clergy and not the laity. Thus the author continues with his picture of the Catholic Church, its history, its philosophy, and the reason for present "areas of conflict." Over against this picture he puts the Protestant "mind" and shows the necessity on both sides of the fence for understanding.

For the purpose of this review I shall leave the problem of the validity of source material to the historian. I am thinking of the book as a text to put into the hands of either a Catholic or Protestant in order to create understanding, break down prejudices, and bring about a more intelligent form of cooperation than now exists. If it can do this the author deserves the blessing of us all. If it fails at this point and is treated as a "contribution to the literature of church history," another evaluation could be made of it. It seems to me that the last half of the book, beginning with the chapter, "A Candidate on the Witness Stand," is not on a par with the first half.

One cannot predict the success of this book as a messenger of good will. Often the best antidote for deepseated prejudices is not discussion of facts but intelligent cooperation in tasks of common interest to all concerned. It is a question whether any Catholic or Protestant, unless he be exceptionally open minded, will really face this book seriously. One can see how many Protestants would consider it good anti-Catholic propaganda. They would say, "Here is a scholar coming out and exposing the Catholics." The book is more open to this danger because the author, while possibly stating the facts, has put more emphasis upon the hierarchical utterances than certain other vital forces that are operating in the American Catholic Church to lead the people away from the pronouncements of the hierarchy. Many loyal Catholics who do not believe in the parochial schools and other phases of the modern Catholic Church remain in the Church, love the Church, but do not let it dominate their actions toward their neighbors or their political decisions.

Casual observation has led the writer to believe that Catholics, in many communities, no more vote for a Catholic candidate than the legendary "laborite" votes for a labor candidate. Dr. Garrison has recognized this factor in his book, but I think that it could be elaborated. The book was helpful to the writer for he probably belonged to that group of folk who tend to ignore some of the facts in the effort to be gracious to the Catholics. He hopes that the book will become an antidote to the Ku Klux Klan spirit that lurks both within the Catholic and Protestant ranks. Those who know Dr. Garrison certainly cannot accuse him of consciously writing "propaganda" against Catholics. I think he has written a book that cannot be ignored either by Protestants or Catholics.—J. A. Jacobs.

HARPER, MANLY H., *Social Beliefs and Attitudes of American Educators.* (Columbia University, *Contributions to Education*, 294, 1927, 91 pages.)

Few doctors' dissertations make real contributions and deserve to be read by the non-technical reader. This one does. Dr. Harper develops a scale to test "conservatism-liberal-

ism-radicalism" in social beliefs and attitudes, and tests almost 3,000 teachers and "other educators." He finds, first, a surprising average degree of conservatism in teachers as a whole; second, a marked increase in non-conservatism with successive increases in amount of secondary, collegiate, and graduate training; third, markedly greater stability, independence, consistency, and scientific attitude in reflective thinking in the groups toward the non-conservative end of the scale; fourth, increases on the scale after a single year in "certain graduate courses of an exceptionally stimulating type in social and educational problems" (readings and viewpoint based in John Dewey, W. H. Kilpatrick, and J. H. Robinson) equal to five times the growth in this direction found to be produced by a year of the usual higher education. The content of and results upon the scale, as well as the section on consistency, will be found interesting.

While the book is here praised, and should be widely read, the extreme importance of the problem leads to some questioning. Terminology might be revised. Whether "conservatism" is a valid term for what is here measured is dubious. Certainly "liberal" and "radical" are used with connotations not shared by everyone who will read the book.

What is measured the reviewer would call *opinions* or verbal beliefs. Attitudes are generally understood as action tendencies. Only a behavior scale could strictly be used on the latter. But these are criticisms of terms.

The factors found associated with scale scores suggest great possibilities from partial and multiple correlation and prediction formulas not here attempted. Very many readers will feel the whole body of conclusions doubtful without some technique for factoring out intelligence or for grouping to hold intelligence constant. Similarly, could not age be another disturbing factor? Would conclusions on the relation between "deviation from conservatism" and consistency, reflection, etc., be reversed if the persons tested were from "Bohemian," "radical," or artistic groups, representing the "Hobohemian" and "Greenwich Village" philosophies?

The scale, separately published, needs to be tried with religious education, seminary and church conference groups. Work in the giving and interpreting of this scale and in the deriving of similar test materials promises a provocative and productive field for research. Secondary school and university costs and policies are being revolutionized by the very recent research, apparently proving that large classes are economically more efficient than the usual ones. Some have foreseen the death of half the denominational colleges in the conclusions from that trend in research. But all such testing has been "fact testing." Attitude testing, only now becoming feasible, measures another half of the problem. It will enable each church college to demonstrate whether or not it is

successful in attaining the distinguishing objectives of its type.

This monograph reports an entering wedge, with potentialities of incalculable value. The general problem is crucial to education, Christian education, and religious education. It deserves a hundred volumes in the next decade. Here in a hundred pages is a good introduction for men engaged in religious education—*Jordan T. Cavan.*

HOLLINGSWORTH, H. L., *Psychology, Its Facts and Principles.* (Appleton, 1928, 534 pages.)

If you read just one book on psychology a year, the reviewer recommends that you make this the one. Three things are done in noteworthy fashion. One is the integration into a harmonious whole of the various types of theorizing and their supporting data from research. The author states, "It is not easy to characterize the view here presented in terms of contemporary 'isms.' The book aspires to a straightforward description of certain aspects of nature, rather than to the defense of a prejudice" (p. v.). Particularly the unifying of objective and subjective aspects is the result from introspection and thinking integrated with the results from research. The philosophic and laboratory approaches for once are made to lead to a whole.

In the second place, the book sets up new boundaries for introductory psychology. "Since this is a textbook on psychology, it resolutely stands by its title. It has no chapters on neuro-anatomy, the physiology of the nervous or other systems of the animal body, or the structure of the sense organs. . . . It is the writer's belief that the preoccupation of psychologists with hypothetical features of neurones, brain centers, synapses, and nerve tracts has impeded rather than advanced the science" (p. vi.)

Third, to an extraordinary degree, both data and conclusions are given the beginning student. The amount of little known research marshalled in support of each chapter and point is extraordinary.

Five hundred pages of close reading is too little fully to develop the system of Professor Hollingsworth; clearly summary here would be unfairly brief. "Redintegration," a process akin to what most of us studied as "association" (as both learning activity and as thought) is the unifying thread of the book, carried into every psychological process. A book that treats "the nature of ideas," imagination and dreams, and the conditioned reflex and leaves the reader feeling that all were dealt with amply and fairly, needs no other commendation. No other book has mellowed as many enthusiasms and allayed as many prejudices for the reviewer. As a temperate, scientific and research supported antidote to the flood of "popular" and "applied" psychology of recent years, it is to be recommended.—*Jordan T. Cavan.*

JUDD, CHARLES H., *The Inglis Lecture, 1928.* (Harvard U. Press, 1928, 63 pages, \$1.00.)

This book represents the annual Inglis lecture on secondary education that Dr. Judd was selected to give in 1928 on the theme, "The Unique Character of American Secondary Education." While it makes a very small book it is a unique statement of the author's views concerning the present and future of American secondary schools.

Dr. Judd thinks that the American experiment is unique and of great promise. Secondary education in America is contrasted with secondary education in Europe. In Europe it is education from the top down; in America it is from the bottom up—a part of the great free school system. "If there is one characteristic more conspicuous than any other in an American, it is his determination to seek adventure in a career which has never been followed by any of his forbears." In European education the caste system forbids this great adventure.

Dr. Judd vigorously denounces certain American educators who think American secondary schools are too flexible and that American educators should turn to Europe for patterns. The chief glory of the American secondary school system is its flexibility, its local control, its accessibility, its size. Instead of cynicism and imitation of European systems, Dr. Judd advocates the freeing of the American system from the stultifying influence of politics, putting more money into the schools, developing a spirit of appreciation on the part both of parents and pupils of the unique privilege the schools offer, and most of all the training of teachers adequate for the opportunity.

Dr. Judd loves a fight. He is a self-styled "educational fundamentalist." This book is a characteristic expression of his virility, his enthusiasm, and his almost dogmatic method of expression. And yet, one cannot but feel that the fight he makes in this book is more against imaginary enemies than real ones. A casual survey of critics of the present system of secondary education, it seems to the writer, would reveal not a fear of our "flexibility" in curriculum and organization but of our formalization—our inflexibility, our overemphasis upon unreality in curriculum. At any rate, I am convinced that this little book ought to be widely read by clergymen, educators, and laymen. It will, as Dr. Judd always does so brilliantly in class room, provoke thought.—*J. A. Jacobs.*

KULP, DANIEL HARRISON, II, *Outlines of the Sociology of Human Behavior, with applications to education, nursing and social work.* (N. Y., A. G. Seiler, 1925, 257 pages.)

PETERS, CHARLES C., *Foundations of Educational Sociology.* (Macmillan, 1926, 440 pages.)

Although not reviewed when published, these volumes, which were considered in the article on educational sociology in the May issue of *Religious Education* are so significant that they merit further treatment. Kulp's book is an out-

line containing topical organizations, extremely long bibliographies and lists of problem questions on each of the fifty-three fields in sociology treated as chapters. Many of his chapters are the subject matter of a whole course in some departments of sociology. Social psychology is included far more generously than in any of the similar books. As a manual for individual or group study it is an ideal introduction to those aspects of sociology with practical bearings, and is especially skillful in working together the divergent theories and terminology of the various "schools" of sociology.

Peters' work falls into two parts. Discussions of such topics as the function of education in the school and in society, the family, church, and other non-school agencies as educational factors, democracy, progress, socialization, and social control, are included. Nearly half the book is given up to the curriculum. "Utility as a criterion for curriculum building," and "the scientific basis for reconstruction of the school curriculum," appear among the curriculum chapters in his statement of the principles of educational sociology, while Part II is devoted to a detailed discussion of scientific methods for determining the objectives of school education. The appendices contain three interesting exhibits: a tentative list of objectives in education; a list of names found in general reading against which to check the student's general information which is assumed to be a part of culture; and some true-false tests serving the same purpose.

The educational sociologists (Peters was for many years secretary of their national organization and Kulp has been made their president) are the group in education working on the same problems as religious education, and to a great extent attempting the most closely related methods. The books here reviewed are two leaders in the rapidly increasing number in this field.—*Jordan T. Cavan.*

LAPP, JOHN A., *Justice First.* (Century, 1928, 185 pages, \$2.25.)

Seventeen papers, the substance of which was delivered as addresses while the author was President of the National Conference of Social Work. They deal with the larger, immediately social problems of social welfare. Poverty and the causes which make for poverty, unemployment, sickness, competition, low wages, crime, lack of education for those who need it most—all of these problems are discussed as they relate one to the other and affect the living conditions of Americans. The author frankly advocates a score or more of measures to improve social conditions: health and old age insurance, pensions, proper medical care, education for children that will fit them for better earning a living, a reorganization of industry to pay a living wage to even unskilled workers, the continuance, of course, of prohibition, with both enforcement and education, an enlargement of resources for social work. . . . Being

a Catholic, he does not say anything about restriction of population through birth control.

The book is thrillingly written. The meaning is clear and the argument is pressed home on every page. A reader is somewhat baffled, at times, because of the very forcefulness of the presentation. For instance, in one chapter the improvement of social conditions is pictured vividly, leaving the reader with a sweet taste of optimism in his mouth—all is going well. In another chapter reasons for the existence of the poor are indicated, and present social conditions are painted as mighty black. Both statements, of course, are true.

Religion and religious education must be deeply concerned with problems of social welfare. For that reason this book might be read with profit by all of us.—*L. T. Hites.*

LAWES, GERTRUDE, *Parent-Child Relationships.* (Teachers College, Columbia University, 1927, 57 pages.)

This monograph reports an attempt to study parent-child relationships objectively. The method used was to distribute a set of blanks to members of child study groups in Monmouth County, New Jersey. Each member was asked to check herself on one blank and to have two of her friends check her upon similar blanks. Of the 285 sets distributed only 50 complete sets were returned. The author recognizes that statistical studies based upon such meager returns are necessarily unreliable and emphasizes the study as suggestive of a method of approach rather than as a statement of findings.

The monograph gives the reader the impression that interest in stimulating parents in child study problems was emphasized at the expense of scientific accuracy. The categories used in the test blanks were stated in popular terms that do not lend themselves readily to scientific analysis. Certainly a few well selected questions, designed to throw light upon a specific problem, would give promise of more definite results than a barrage of items, such as the author used, many of which the parents found unanswerable.—*John J. B. Morgan.*

LONG LANCE, CHIEF BUFFALO CHILD, *Long Lance.* (Cosmopolitan Book Corporation, N. Y., 1928, 278 pages, \$2.50.)

This book introduces the reader to a remarkable personality who has achieved the unique feat of becoming at home in two great cultures, the Indian and the White American. If the reader is thrilled with the ruggedness of the character of Chief Buffalo Child Long Lance he will also be sobered by the fact that the fundamental roots of his personality run down through the soil of White culture into Indian culture. His humility, his courage, his bravery, his reverence, his physical strength are all resultants of his Indian education.

Long Lance is an autobiography that at once gives us an objective picture of the author and of Indian culture. Chief Long Lance, the Indian, the athlete, the graduate of American

universities, the soldier in the World War, the writer for magazines, the reporter, the Chief in the present Blood Band of the Blackfoot Indians, lifts the curtain and uncovers both for Indian and White reader the attitudes, ideals and struggles of the American Indian as only a member of that race could do it. He not only has mastered the language and dialects of many Indian tribes but also has remarkable command of English.

His life history carries with it all the strength and weakness of this type of literature: its weakness, in that it tends to forget certain factors and to glorify others, to put a halo around the past; its strength, in that it is a remarkable piece of reporting that enables the interpreter to draw his own conclusions. It has all the "feel" and glow of the vital situations that only one who has passed through the real drama could give.

The book runs the gamut of Indian experience—childhood, ordeals of training to be a brave, buffalo hunts, treks over snowbound Rockies, intertribal conventions, "medicine," law, custom, education, religion, and the like. The student of education will find an excellent statement of objectives and methods used among primitive people to "train" the young. These methods were enforced by profound group pressures and group suggestions. The processes in character training as well as training in religion may seem crude, but they succeeded in developing some rather remarkable traits in behavior. The social psychologist will find some interesting sidelights on group behavior and group pressures as they operated in Indian culture. The methods of religious and character education used by the Indian as contrasted by the white missionary's methods seem to be much more desirable. They helped the Indian meet his situation and make adequate adjustments; they dealt with realities and not imaginary situations.

This book is worth reading purely as an evening of recreation. Once one starts on it only a powerful counter-attraction can cause him to lay it aside. I read it to a group of boys and they sat for an hour perfectly enthralled. Indian strength, courage, courtesy, reverence, freedom—all stood out in the heroes of the story as they were so humbly but dramatically delineated by Chief Long Lance.—*J. A. Jacobs.*

ORMSBEE, HAZEL GRANT, *The Young Employed Girl.* (Woman's Press, 1927, 124 pages.)

This study concerns the normal young employed girl—the girl of fourteen to sixteen who is still in continuation school, who is only partially adjusted to industrial life, but who nevertheless has a job and is holding it. Five hundred Philadelphia girls were interviewed and 263 homes were visited.

The study gives information on education, salary, interests, home life, reading, recreation—all both interesting and important to anyone working with this group. More significant

than these independent facts is the grouping of certain factors. The girls who were not retarded in school, and especially those who were also interested in school work, are girls with higher wages, whose interests center in home and family, who have companionable parents, who read a better type of magazine, spend less time at movies and in dancing, and belong to more clubs, than do girls who are retarded and uninterested in school work. While most of the material is thrown into simple statistical tables, the comments in the text are colorful and the reader receives not only facts but a clear, if somewhat impressionistic, picture of the personality of several types of young employed girls. There is the girl who liked to study and regretted leaving school but had to because of family misfortunes. There is the girl who was retarded in school and rejoiced when she could leave. And there is the girl who has no interest in her work, the girl who wishes only to "be on the go," and so on.

The administration of the study is suggestive. It was carried out as a cooperative undertaking by a seminar group at Bryn Mawr and the Y. W. C. A. For the first group it served as a study in a series on women in industry and gave experience in research work to a group of students; for the second group it gave information on a puzzling group of girls which the Y. W. C. A. must handle.—*Ruth Shonle Cavan.*

PAYNE, E. GEORGE. *Principles of Educational Sociology.* (N. Y. University Press Book Store, 1928, 169 pages, \$1.25.)

Apparently the result of experimentation with a course dating back to 1910, this brief outline represents the point of view of the large group in educational sociology at New York University. Seventeen chapters include the usual discussions of the elements of sociology as viewed by educationists, and educational problems interpreted sociologically. The most valuable innovation is the inclusion of chapters on methods of research and investigation in educational sociology, methods of gathering data in research, and surveys and measurements of the social results of education. Typical research schedules are included. The book centers about lengthy exercises at the end of each chapter, which seem unusually good, either for stimulating discussion or providing a basis for written exercises. The readings suggested show influence from both the 1910 edition and the 1922 revision, seeming rather weighted toward the older authorities.

More than most educational sociologies, this can be recommended as both interesting and valuable to the practical worker in religious education in its references to non-technical work, its discussion of general problems, its brevity, and its introductory approach to a very technical and extensive subject matter.—*Jordan T. Cavan.*

RATNER, JOSEPH, EDITOR AND COMPILER. *The Philosophy of John Dewey.* (Holt, 1928, 553 pages.)

Here is brought together in the compass of a single volume the philosophy of Professor Dewey as he has so far developed it in reference to metaphysics, logic, morals, education, art and religion. The editor has refrained from any kind of comment, footnotes, or suggestion, and has contented himself with an arrangement of the material which proceeds from the more recondite problems of metaphysics to their application in various social interests.

Professor Dewey's philosophy has been variously characterized as pragmatism, radical empiricism, and scientific naturalism, and each of these terms may be taken as contributing something definitive of his point of view and procedure. His style of writing is often regarded as involved and difficult, but this impression is probably owing to the novelty and quality of his thought. Familiarity with his main conceptions and attitudes certainly contributes to the impression of the clearness and force of his writing.

Among the principles which characterize his thinking, may be mentioned those of viewing experience as a process, everywhere dynamic, changeful, and concrete; as a process which is complex, interwoven of many factors, set in varying tempos, yielding structures of differing stability; as a process in which inorganic, organic, living, and human forms have their places and their interrelations; as a process in which human life develops memories, appreciations, reflective knowledge, values, ideals, and creative, reconstructive functions.

Much of his attention is given to criticism of views and practices which fail to recognize this fact of the process of experience, and which, therefore, set up separate entities, destroying the unity and the interrelation of things which belong together. This is the source of his antipathy to the supernatural, to fixed, given goals, values, ends, and ideals; and of his criticisms of business, science, religion, politics, in their tendency to isolate their domains from one another and from concrete participation in a rich, free social life.

His psychology refuses to recognize a self or consciousness mysterious and unique, but he is critical of materialism, mechanism, behaviorism. These are still reflections of the old dualisms and are as inadequate as the old transcendentalism and idealism. This philosophy dissents from all alienations of motive and consequents, of cause and effect, of means and ends, of idea and act, of mind and body, of individual and social, of reason and sense, of knowledge and activity, of religious and secular, which are familiar in philosophical and in popular thought.

Professional philosophy, for three hundred years, has been occupied with the problem of knowledge, owing to the conception of the mind and its object as belonging to different orders of being, or to an isolation of the one

from the other that gave rise to the question as to how the one could know the other. Professor Dewey resolves this old puzzle by showing that the knower is not really so separated from the object. All legitimate problems of knowledge are specific, relative to actual situations from which they arise and to which they are referred for the verification of proposed solutions.

These general principles are exemplified in the treatment of religion and education. Traditional religion, because of the exigencies of its history, has carried over from Greek thought the notion of static realities such as Platonic ideals of truth and goodness, and the impotency of human nature and natural powers, as stressed by the Middle Ages. Our religion continues to be a religion of authority, of external goods, of rules and maxims set forth by hortatory preaching and cultivated in a welter of sentimentalism. In comparison to the thought and practical life of the time, our religion is otherworldly, authoritarian, and unreal.

The demand for religious education comes partly from the sense of the incongruity between the spirit of the times and established religion. As awareness of this conflict increases there is growing anxiety to promote more ardently the conventional forms. "Yet nothing is gained by deliberate effort to return to ideas which have become incredible, and to symbols which have been emptied of their content of obvious meaning." Education in the public schools is today permeated with the feeling that every subject must be open to investigation and treated with impartiality and by understandable methods. So far as religion is regarded by its devotees as something peculiar, "intellectually secret," and not open to fair, general discussion, it remains bound up in dogmas and rests upon inscrutable authority. Such religion is unable to employ other than formal methods of religious education, and it is impossible to teach vital religion by those methods.

The force of this view, in Professor Dewey's philosophy, may be felt in terms of his general theory of education, and in his suggestions concerning education in morals. For him, education is not a matter just between teacher and pupil within a class room, but it is general social process with which the school must have real and organic relations. Otherwise learning becomes "academic" and superficial. The introduction into the schools of manual training, shopwork, and the household arts illustrates the new and fruitful tendencies. This is expressive of the idea of education "as a freeing of individual capacity in a progressive growth directed to social aims." Moral education requires a similar concreteness and natural participation in the inherent moral life of effective living. "The educative process is all one with the moral process." "The influence of direct moral instruction, even at its very best, is comparatively small in amount and slight in influence, when the whole field of

moral growth through education is taken into account."

Professor Dewey suggests that education in religion had better wait for the development of a more adequate religious life, than to foster in the name of religion and of education, ideas and attitudes which are out of harmony with the knowledge and the spirit of the modern age. He does not, however, regard this as an irreligious period, although its religion is as yet largely implicit.

"As the new ideas find adequate expression in social life, they will be absorbed into a moral background, and the ideas and beliefs themselves will be deepened and be unconsciously transmitted and sustained. They will color the imagination and temper the desires and affections. They will not form a set of ideas to be expounded, reasoned out and argumentatively supported, but will be a spontaneous way of envisaging life. Then they will take on religious value. The religious spirit will be revived because it will be in harmony with men's unquestioned scientific beliefs and their ordinary day-by-day social activities."—E. S. Ames.

TODD, WILLIAM H., *What Citizens Know About Their Schools.* (Teachers College, Columbia U., 1927, 86 pages.)

Dr. Todd's quest was almost as uncertain and exciting as a snipe hunt. What should people know about their schools? Authorities do not agree, even approximately. Is there or is there not a body of information that all citizens should have in common? Dr. Todd thinks so, but is by no means sure that he has discovered just what that body is. At least he is sure that the schools are seriously recreant in not having taught it to children and adults. Indeed, it does seem queer that the school has done so little teaching concerning itself, particularly in such fields as financial support and board powers where the layman carries immediate responsibility.

By means of questionnaires, with which he himself was not satisfied except as a rudimentary beginning, Dr. Todd has netted something. The question was dealt with in eight divisions, the board, finance, curriculum, buildings, pupils, teachers, school organization, and the superintendent. It was found that the average citizen could answer 13.83 questions of the 25. Mothers ranked higher on questions concerning buildings and curriculum than the fathers, but were excelled by the latter in the other items. Neither knows anything about the junior high school idea. "Civics and citizenship need to develop the habit of picking up the significant facts and figures concerning public affairs, considering them critically, understanding and interpreting them."

As the beginning of a system of standardized tests for the adult community with reference to its public school, this study may be looked back upon some time in the future as significant.—S. R. Logan.

BOOK NOTES

BERGENDOFF, CONRAD, *Olavus Petri and the Ecclesiastical Transformation in Sweden. (Macmillan, 1928, 264 pages, \$2.50.)*

A historical study from original documents, which throws light on the Reformation in Sweden in the sixteenth century.

BONSER, EDNA M., *Child Life and Religious Growth. (Abingdon, 1928, 380 pages, \$1.50.)*

This is a second primary course for the vacation church school, based on activities. In the Introduction Mrs. Bonser makes plain her theory, based on Coe, Kilpatrick, and Harts-horne, that the purpose of religious education is to provide such living experiences as will progressively help the child live more whole-somely. Part II contains outlines for each of the twenty-five lessons based on this theory, and part III contains resource material in stories, songs, and poems. Scattered through the lessons is some very fine educational theory, illustrated constantly by the particular situa-tion in which it arises. Reference is made to a number of source books and books on prin-ciples for teachers.

BROWN, WILLIAM MONTGOMERY, *My Heresy. (John Day, 1926, 273 pages, \$2.00.)*

Bishop Brown knows how to be interesting. In this autobiography he tells in graphic style the story of his spiritual emancipation, and the ensuing controversy over his ideas in the church of which he was supposed to be the spiritual guide. The reader may or may not sym-pathize with the unbridled enthusiasm with which a new idea fills the author. He will, however, find himself fascinated with the daring individ-ualism of the bishop, and his story of his en-counter with ecclesiastical regularity.

BURROUGHS, P. E., *Our Lord and Ours. (Sun-day School Board, S. B. C., 1928, 148 pages.)*

A book on stewardship. One should consider all that he has as belonging to God. Of that, he should use what is necessary for himself and his family, and use the remainder, at least the tithe, for religious ends. The whole work of the Kingdom in missions, hospitals, education, is limited by the amount Christians give. After outlining his philosophy of stewardship, the author indicates how a church budget should be built, and how funds should be raised through an every member canvass. It is a good book, designed for study groups in the churches. A teachers' guide may be had without charge.

CHAPPELL, CLOVIS G., *Christ and the New Woman. (Cokesbury, 1928, 117 pages, \$1.25)*

A series of six lectures offered at Wesleyan College, Macon, Georgia, on the present status of woman, educated woman especially, her opportunities, and the challenge which oppor-tunity and status make. After portraying the rapidly changing world situation which places so many things outside the home which for-merly were in it, and showing the honored position of women engaged in work outside the home, the author calls woman back to her larger function of wifehood and motherhood, showing that this is her supreme opportunity. While her education should not neglect other values, it should include definite preparation for the adequate exercise of her function in the home. In a closing chapter the attitude of Christ toward woman is shown. He placed her as the spiritual and intellectual equal of man, partner with him in the home and in society. This is as fine a book on the subject as the reviewer has seen for years.

DOAN, FRANK CARLETON, *The Eternal Spirit in the Daily Round. (Harper, 1928, 204 pages.)*

A book of meditations, to be used on the great occasions of life, or in times of felt need or desire. The author believes that men and women need more time for meditation. In 1917 he suggested a daily quarter-hour. His purpose in this book is to help the individual start the process, after which he will know how to continue with his own thoughts, aspira-tions, confessions, and periods of communion with the Eternal.

DOUGLASS, H. PAUL, *The Church in the Chang-ing City. (Doran, 1927, 453 pages, \$4.00.)*

Under the Institute of Social and Religious Research, Dr. Douglass surveyed twenty-six large urban churches. Sixteen of these, in eleven large cities, he reports in case studies in this volume. Each of the churches reported has made successful adaptation to the changing urban environment, but in several cases the situation is now becoming more difficult.

The value of the study lies in the descrip-tion of the means whereby the successful adaptation was made, and in the analysis of activities through which the given church serves its present constituency.

EASTON, BURTON SCOTT, *The Gospel Before the Gospels*. (Scribners, 1928, 170 pages, \$1.75.)

A partial review of the literature (German, English, French) on the text of the gospels, with an endeavor to discover what people thought of Jesus before the gospels were written.

FLEMING, DANIEL J., *Attitudes Toward Other Faiths*. (Association, 1928, 166 pages, \$1.75.)

One of the most conspicuous features of present day religious thinking is the rapidly growing spirit of respect for religions other than one's own. The author of this book is primarily interested in Christian missions. He knows how necessary it is to educate Christians at home to understand and support the attitudes of the wisest missionaries. This book frankly discusses the relationship of the Christian toward other faiths. It is marked by a discerning criticism which seeks facts instead of theories. Among the most valuable pages are those which give a glimpse of actual experiments in promoting the larger fellowship.

FLEMING, J. R., *A History of the Church in Scotland, 1843-1874*. (Scribners, 1927, 276 pages, \$3.50.)

Beginning with the Disruption and the organization of the Free Church in Scotland, the author carries his story down through the period of the earlier struggles and sacrifices to 1874, when the movement was pretty well unified.

GIBBONS, DANIEL, *God in Us*. (Macmillan, 1928, 100 pages, \$1.00.)

In large type and few words a thoughtful Quaker states the principal tenets of his faith. To be read in thirty minutes, this little book answers a multitude of questions a non-Quaker might raise, and shows the principal justifications, biblical and otherwise, which the Quaker offers for his faith.

GILBERT, GEORGE HOLLEY, *Greek Thought in the New Testament*. (Macmillan, 1928, 216 pages, \$1.75.)

Christianity has always been interpreted in the light of current philosophies. It was so in the time the New Testament was written. Then, Greek thought was dominant, and profoundly influenced the Christian message before it was written down. The author shows the influence of that thought upon the New Testament, and attempts through it to get back to the immediate teachings of Jesus.

GILKEY, JAMES GORDON, *Secrets of Effective Living*. (Macmillan, 1927, 172 pages, \$1.75.)

How may a person cope effectively with the disappointments, the fears, the inferiority complexes which arise within him? God helps those who both trust in him and work, is the answer of Dr. Gilkey. He takes practical life difficulties, and through actual case references shows how people have met them. The book is an especially helpful one.

HARRISON, MARGUERITE, *Asia Reborn*. (Harper, 1928, 389 pages, \$4.00.)

Beginning with a brief historical and anthropological survey of the peoples of Asia, the author comes into the period of the World War and after, and shows how the influences of the West on Asia have stirred that continent to self consciousness and activity of many kinds. Political, economic, social, educational, religious influences are at work in every country, and the struggle is to achieve self realization and freedom from western domination. The currents of migration and of influence are pictured vividly, and the present status of each Asiatic nation is clearly described. Three sources of the Asiatic renaissance are analyzed in a brief chapter: Christ, Mohammed, and the ideals of Lenin. One wonders at the omission of Buddha, but in the author's conception of events activity rather than renunciation is the prevailing tone.

HUTTON, JEAN GERTRUDE, *Building for Tomorrow*. (Abingdon, 1928, 129 pages, 75 cents. *Teacher's Manual*, 124 pages, 75 cents.)

A vacation school text for children 9, 10, and 11 years of age. The stories and materials are good, the programs well worked out, and the Manual gives helpful suggestions for each lesson. In addition, the Manual contains an interesting chapter on the religious education of juniors, another on the organization and administration of the junior department, and a third, carefully detailed, on the daily program for the vacation school.

KING, BASIL, *The Spreading Dawn*. (Harper, 1927, 316 pages, \$2.00.)

Six stories of death and of triumph over death. In each one death comes to a person as a profoundly peaceful stepping out into untrammelled life. After death the person has relations with living acquaintances, though unseen, and recounts his feelings and condition. Nothing grew more, rather interesting. The last story pictures the resurrection of Jesus as a watcher at the tomb might have witnessed it.

KOHLER, KAUFMANN, *Jewish Theology*. (Macmillan, 1928, 505 pages, \$2.00.)

A new printing of the excellent exposition of Jewish religious thinking, which appeared first in 1917. The methods of interpretation employed by most Jewish rabbis is too technical and formal to appeal to non-Jewish readers. Dr. Kohler, however, presents Jewish religious ideas in a literary style which assures a deservedly wide reading for his important book.

LEVISON, N., *Passiontide*. (Scribners, 1927, 180 pages, \$2.00.)

A minister of the United Free Church lectured to his congregation yearly on the last days of the life of Jesus. He has brought these lectures together into the present volume. There are chapters on The Political Back-

ground, Messianism, and the Chronological Approach, and then the events of Passiontide are given as they occurred. A harmony of the gospels is included, to facilitate the biblical approach, and the story is given in running form by the author.

LUCCOCK, HALFORD E., *Preaching Values in New Translations of the New Testament.* (Abingdon, 1928, 312 pages, \$2.00.)

Dr. Luccock has taken from the Goodspeed, Moffatt, and Weymouth translations of the New Testament a number of passages which differ from the more commonly used versions. Where these passages differ among themselves he has noted it, and italicized the differences. Having vividly shown the expression, he takes it as the point of departure for a brief elucidation and interpretation, almost a short sermon or outline. New light does break forth on the word of Scripture through this method.

MATHER, KIRTLEY, F., *Science in Search of God.* (Holt, 1928, 159 pages, \$2.00.)

A professor of geology, keenly interested in religion, here undertakes to correlate the field of science with that of religion. The correlation, as would be expected, is one which requires the strict observance of the spirit of scientific inquiry. When dealing with non-ecclesiastical human ideals and aspirations, the discussion is heartening and informing. Where topics like miracles and revelation are taken up, it is to be feared that neither scientist nor theologian will be enlightened. The kind of religion which a scientist finds is usually very simple and direct, having to do with ideals which all now appreciate. It is questionable whether scientific criticism can render much aid in discussions of matters of ecclesiastical tradition. This book well expresses the religious ideals of many educated laymen.

MILLER, CATHERINE ATKINSON, *Stunt Night To-Night.* (Doubleday, Doran, 1928, 200 pages, \$1.50.)

A stunt is a humorous dramatization, preferably original, or at least previously unknown to the audience. After an introductory chapter on the nature of stunts, and general instructions for stunt leaders, the author gives words and settings for fifteen performances, and suggestions of many subjects that would afford opportunity for stunt dramatization.

OVERTON, GRACE SLOAN, *Youth in Quest.* (Century, 1928, 185 pages, \$1.50.)

Mrs. Overton has been singularly successful in addressing groups of young people and stimulating in them the desire to live wholesomely and effectively the religious life. With freedom and self realization, she urges poise and self restraint. She has brought together in this volume, addressed to youth, the meat of her living and thinking. It is to be read, but may also be used as the basis of a discussion course for young people.

PINSON, W. W., *Missions in a Changing World.* (Cokesbury, 1928, 212 pages, \$1.00.)

In telling words, and with abundant illustrations, the author makes plain that the world is changing. In this change, he maintains, religion is almost the only guiding star. Christianity is not so effective as it should be, but it is vastly more effective for worthy living than any other force at present operative in the world. He appeals to Christians to feel their religion more profoundly, in order to become more effective agents for a better order. This is a book in the leadership training series of the M. E. Church, South.

RAE, FREDERICK J., *How to Teach the New Testament.* (Doubleday, Doran, 1928, 335 pages, \$2.00.)

A companion volume to *How to Teach the Old Testament*, published by Doran in 1925. Each of the sixty-six lessons is divided into three parts: a guide to the teacher's preparation, a syllabus for difficult passages or problems, and an outline for teaching the lesson. The author has in mind teaching to children, apparently of the junior and intermediate ages. An Introduction shows the origin of the New Testament, and gives a good deal of information on the social, cultural, and political environment in which Jesus lived and worked. It is really a valuable book for those who wish to become acquainted with the New Testament.

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by Lewis Guy Rohrbaugh

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ONE PARK AVENUE
NEW YORK

The
Twenty-Sixth Annual Convention
of
THE RELIGIOUS EDUCATION
ASSOCIATION

Meets at
DES MOINES, IOWA
April 3-5, 1929

Problem:
Character Education a Community Responsibility

Reasons for the choice of this problem
are given on page 811.

Further details of the convention program may
be obtained from the office of the Association.

THE RELIGIOUS EDUCATION ASSOCIATION
308 North Michigan Avenue - - - - - CHICAGO

Publications of the Religious Education Association

The Purpose of the Religious Education Association:

The Religious Education Association was organized in order to make it possible for those who are thinking aggressively and who are trying fruitful experiments in the field of religious education to find some way in which they might confer together and make their experience and thinking more widely influential. The Association has for twenty-five years served this purpose. It has come to be thought of as the means for cooperation among pioneer minds in the fields which it has chosen.

Giving Publicity to Its Ideals:

The Conventions and Conferences of the Association furnish a valuable opportunity for the cooperative discussion of significant tasks and opportunities. But the Association from the first undertook to give as wide publicity as possible to the ideals and the findings which it encourages.

RELIGIOUS EDUCATION is the journal of the Association. It undertakes to do for those interested in religious education what any professional journal does for the members of the profession represented. The Journal organizes its program and the contents of its issues around the actual work of the Association and thus becomes, in a very real sense, the mouthpiece of the Association.

Complete Freedom of Thought:

The Religious Education Association is not trying to promote any one specific form of education. It is interested in discovering from a scrutiny of all that is being done some better way of accomplishing the task. The Journal therefore seeks and welcomes the most fearless criticism of existing standards and methods, and its pages are open to anyone who can make a definite contribution to the better understanding of what is meant by religious education.

The Editorial Committee:

This committee consists of persons representing a very wide range of interests. At present the personnel is as follows:

Chairman, G. B. Smith, representing the field of religion.
J. M. Artman, General Secretary of the R. E. A.
W. C. Barclay, Church school and foreign mission specialist.
Mrs. W. W. Charters, representing adult and parent education.
George A. Coe, representing religious education.
H. S. Dimock, representing the Y. M. C. A., boys' camps, and research.
L. T. Hites, Editorial Secretary of the R. E. A.
Miles W. Krumbine, representing the pastorate.
J. L. Lobingier, representing leadership training and foreign missions.
S. R. Logan, representing the public school and character education.
J. M. Stifler, representing the pastorate.

The Journal Program for the Year:

During the current year, 1928, the issues of the Journal have been planned about the following themes:

January—Psychology and Religious Education.

February—Science and Religious Education.

March—Research in Religious Education.

April—Philadelphia Convention Papers and Reports.

May—Religious Education and Family Controls, and Character Education in the Schools.

June—A Symposium on Leadership for Religious Education.

September—Twenty-Five Years of Religious Education and the R. E. A.

October—Human Interests Which Face the Church.

November—Church Efforts to Satisfy Human Interests.

December—Rethinking the Tasks of the Church.

Beginning with the issues of 1929 the Journal will discuss the questions which are to be prominent on the program of the Convention at Des Moines in April, "Character Education a Community Responsibility."

Research in Problems of Religious Education:

One of the most remarkable developments in recent years has been the working out of methods for ascertaining more precisely what the results of given efforts are in the field of religious education. Such pieces of research enable us all to deal with undoubted facts and to check up our experiments in definite ways. The importance of such research has been abundantly vindicated in the realms of industry and of general education. It is a hopeful sign that research is becoming so prominent in religious education.

The Journal undertakes to publish the methods and the results of research projects as fast as these are sufficiently perfected to be of undoubted value. The April, 1929, issue of the Journal will be specifically devoted to a description and interpretation of four important pieces of research. The Association has undertaken the publication of a series of monographs embodying important investigations.

The Value of the Journal:

Numerous comments from significant persons have come to the office:

Perry Dunlap Smith of the North Shore Country Day School wrote in: "I wish this magazine could have as large a circulation as some of the less worth while. . . . It would be a benefit to every parent to read it. . . . I am using several of the articles in my daily classes and I hope to incorporate at least one of them in the regular course."

Professor C. E. Rugh of California says: "Religious Education is the best educational journal that comes to my desk."

Rabbi Mann: "Each of my 23 religious school teachers receive the journal and faithfully read and study it to learn the latest and newest methods in the teaching of character and religion."

Professor Stewart G. Cole of Crozer: "Your journal is better every issue. It is taking the form of a professional periodical and is now abreast of our superior journals in the country."

A constant stream of requests come to the office for permission to reprint. Numerous special issues are constantly in demand as source and text books for college and seminary classes.

GERALD BIRNEY SMITH,
Chairman of the Editorial Committee.

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